ISLAM THE RELIGION

SYED ANWER ALI

SYED PUBLICATIONS KARACHI

THE AUTHOR

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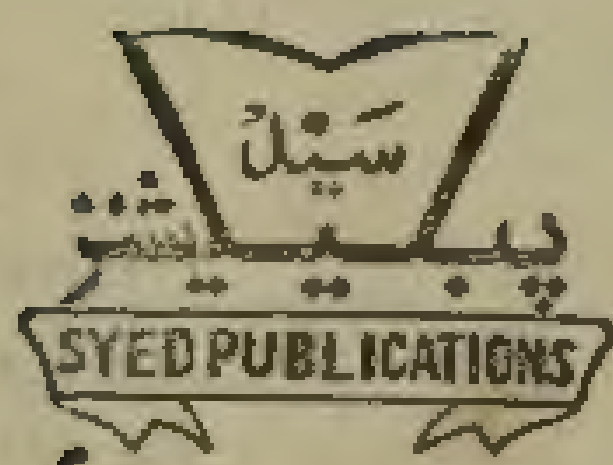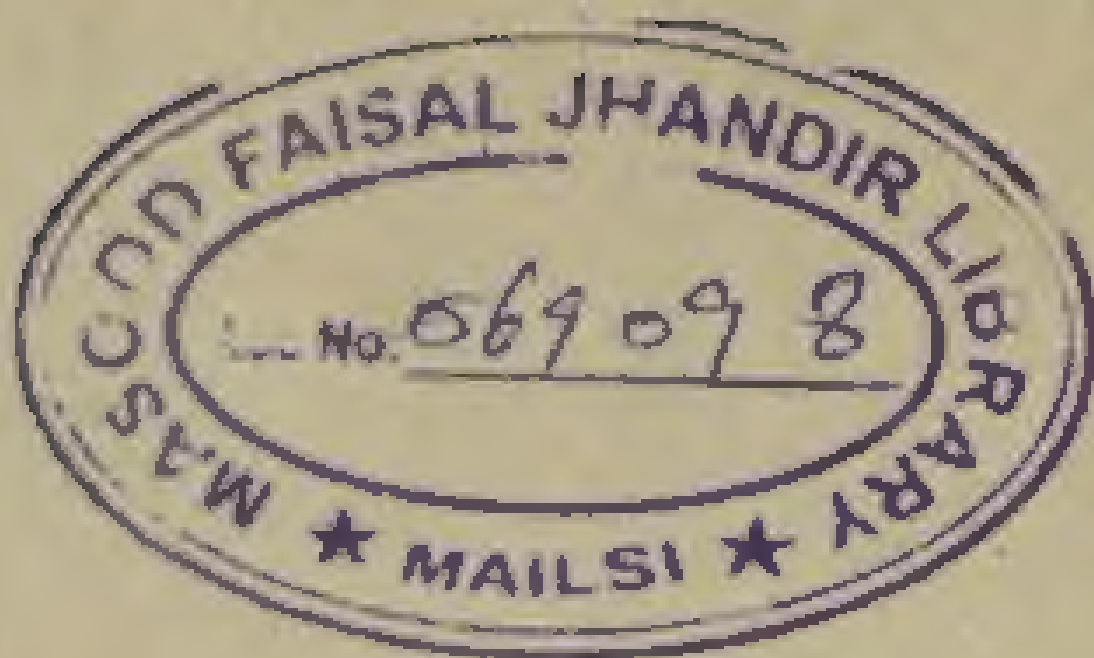
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In the Name of God, Most Gracious, Most Merciful.

PRAISE be to God,
The Cherisher and Sustainer of the worlds ;
Most Gracious, Most Merciful ;
Master of the Day of Judgment.

Thee do we worship,
And Thine aid we seek.

Show us the straight way,
The way of those on whom
Thou hast bestowed Thy Grace,
Those whose (portion) is not wrath,
And who go not astray.

(*Al-Quran—Al-Fateha*)

Dedicated

to

KHADIJA-TUL-KUBRA

the mother of believers

who was the first

fortunate human being on earth

to respond to the call of

PROPHET MOHAMMAD (P.B.U.H.)*

and accept the truth

that

there is no god except Allah

and that

MOHAMMAD (P.B.U.H.)

is the Prophet of Allah.

*"P.B.U.H." means "*peace be upon him.*"

PREFACE

All that I have said in this book is but a mere drop as compared to the huge ocean of literature on Islam which already exists and which has continued to expand day by day throughout the long passage of time that spreads over the last fourteen hundred years in the history of mankind. This really is what I myself feel about this book which runs in about four hundred pages. When this book was complete, I could not resist putting a question to the inherent urge of my own heart and soul that had eventually led me to undertake the momentous task of compiling this book on Islam, as to what work of importance I have at all done, and the diffident answer which the silent lips of my Conscience whispered into the invisible but ever-sensitive ears of my heart was : "Nothing".

In fact there is nothing new or of my own in this book. Like any other human being I also found myself faced with the age-old but fundamental problems of the human mind i.e., what is Life, what is its beginning, its end and its purpose, and how to achieve its over-all success ?

The answer to the first question according to my understanding was that the essence of Ultimate Reality that underlies the material world is Life. This I have explained in my first book "Life—the Essence of Ultimate Reality", in which I have also briefly dealt with the

views of renowned philosophers and thinkers who have left ineffaceable imprints of their erudition on the pages of human history. As regards the second question relating to the beginning, the end and the purpose of life, I came to the conclusion that this can only be understood through religion and religion alone. I have given the reasons for this view of mine in my second book namely "Religion—the Science of Life", which also presents a brief comparative study of various religions of the world, and ultimately brings us to the conclusion that Religion in its true sense is Islam.

The present book i.e. "Islam The Religion" presents an answer in brief to the third question, namely, how to achieve the over all success of life as a whole? But this is not at all a comprehensive study of Islam in all of its various details. It only deals with the fundamental teachings of Islam relating to the Ultimate Reality, Modes of Worship, Morality, Finance, Politics and Duties of the Government from the Quranic point of view. To support all that has been said in this respect, reliance has been placed primarily on the Holy Quran which is the fountain-head of Islam, and then on Traditions of the Holy Prophet Mohammad (P.B.U.H.) known as *Sunnah* which is the most fundamental source of understanding the Holy Quran. References from writings of Scholars and Thinkers on Islam have been dispensed with so that the book may not overgrow in volume and consume much of the valuable time of the readers who have some how or the other made up their mind to go through it inspite of their other pre-occupations. References to renowned Philosophers and Thinkers have, however, been made only to explain their own points of view particularly in the fields of Morality, Finance and Politics.

Islam is the Religion of Allah. It is the Divine Law for the humanity at large irrespective of colour, caste and place of abode, for all times to come. It is final.

complete as well as exhaustive of all that the human nature requires for an over-all success of the life in this as well as the next world. Quran therefore is not merely to be read and admired from the literary point of view. It is equally and most fundamentally meant for understanding and following in the practical sense too, and unless this is done, the success of life in its true sense cannot be achieved. This in reality is the main thesis of the present book. If even a single person on earth, on reading through this book, finds himself inclined to look into, read and act upon the Holy Quran, the entire expense of time and labour I have put in, I sincerely believe, shall stand fully re-imbursed, rather amply rewarded.

Lastly I bow with utmost humility and extreme sense of gratitude before Allah the Almighty Who has given me time and courage as well as guidance to complete all the three books of the present series, and thus satiate the inherent urge of my heart and soul that was repeatedly stimulating me from the early days of my youth to bring within the compass of pen and paper the huge ocean of ideas on Life, Religion and Islam that was surging over the serene and tranquil surface of my mind since long.

My thanks are also due to Allah the Almighty for His extreme benevolence on me in allowing me to have a short but pleasant visit to His Sacred House i.e. the Ka'bah at Mecca and the Holy Shrine of His Prophet Mohammad (P.B.U.H.) at Madina immediately on completion of this book this year.*

Before concluding I pray for myself as well as for all : "Our Lord ! condemn us not if we forget or fall into error. Our Lord ! lay not on us a burden like that which Thou didst lay on those before us. Our Lord !

*This book was completed on 7th February 1974. On the same day I received permission for *Umrah*, I left for *Umrah* on 23rd February 1974 and returned on 31st March 1974. (Anwer)

lay not on us a burden greater than we have strength to bear. Blot our sins, and grant us forgiveness. Have mercy on us. Thou art our Protector. Help us against those who stand against Faith" (Quran, 2 : 286).

Dated : 5th July, 1974. SYED ANWER ALI

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Islam The Religion

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ISLAM
THE RELIGION

Surely ! religion with Allah is Islam. And whoso seeketh as religion other than Islam, it will not be accepted from him, and he will be a loser in the Hereafter.

(*Al-Quran, Aal-e-Imran*)

ISLAM THE RELIGION

INTRODUCTION

In "Religion – the Science of Life"[1] I have said that Religion is the Code of Life, and that Islam is the Religion. In other words what I have really said is that Islam is the Code of Life. But then, what is Islam? An exact and complete answer to this question is the Holy Quran itself. As regards the interpretation and understanding of Quran, we have *Sunnah*[2] as our first and foremost guide. Then there are *Ijma*[3] and *Qiyas*[4] which also play their part in solving the problems of our day to day life. Thus one has to go through the entire Islamic literature to find out an elaborate and exhaustive answer to this question. In this book, however, I am venturing to recapitulate in brief the salient features of Islam from the Quranic point of view both as regards the fundamental problems as well as the basic needs of human life, and in doing so my real aim is only to answer the question in brief in my own way.

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[1]Second Book of mine in the series of a three-books compilation on Life, Religion and Islam.

[2]Traditions of Prophet Mohammad (P.B.U.H.).

[3]Concurrence of opinion of the companions of Prophet Mohammad (P.B.U.H.) and his disciples.

[4]Analogical deductions derived from comparison of the Holy Quran, the Traditions of the Holy Prophet (P.B.U.H.) and opinions of his disciples.

Life as we see or understand it, manifests itself in its two obvious aspects, namely: the Physical and the Metaphysical. The one is the outer and the other the inner, or, in other words, the material and the spiritual aspects of life as it exists in this Universe. In each of its aspects life is either Passive or Active. In the former case it is a stimulation in the form of attraction or appeal, and in the latter it is a response in the form of feeling, appreciation, understanding and action.

But life, be it Physical or Metaphysical, Passive or Active, presents to us a number of problems, an understanding of which is always necessary not only from the point of view of satisfaction of the human heart and soul but also for the justification of the action we take in particular circumstances. Life also involves a large number of needs, proper satisfaction of which is also always a must for the due enjoyment and continuance of life itself. The problems which life presents and the needs which it involves are either primary or secondary in nature. Thus problems relating to the Ultimate Reality and its relation to Man and the Universe, and the needs of food and shelter are primary in nature. As compared to these, problems relating to other social as well as individual life of man are secondary at least in the sense that their immediate unsatisfaction, inadequate satisfaction or even dissatisfaction does not result in any real uneasiness or destruction of human life as a whole. The fact, however, remains that understanding and satisfaction of the problems and needs of life is inevitable for an overall success of life in this as well as the next world, and that is the reason that the root cause of all Philosophical Theories, Scientific and Technological Investigations as well as Religious Idealogies lie in the need to solve the problems and satisfy the needs of life in each of its aspects.

Life exists in this Universe since long before we ourselves became able to understand and realise the existence

of life. It is in the form of a continuous flow of river or ray of light of which we neither have the beginning nor the end as a whole before us. No doubt we do observe the beginning as well as the end of life in particular individuals with the incidents of their birth and death before us, but this does not mean the perception of life as a whole. We have had no occasion at all to witness the beginning of life in its embryo nor can we be expected to watch its ultimate end, because our own life is too short and momentary one to enable us to expect it to happen before us. We and like us innumerable foregoing generations of mankind have seen life only in the middle. Still each of us has always felt a sort of inherent urge from within ourselves to know whether there was a beginning and whether there will be an end of life as a whole? Further, if there was a beginning, then was it merely a chance affair or was it due to the causation of somebody else, and if somebody else is the cause of life, then what is its nature? Similarly if there is an end, then whether the end will be the finishing up of every thing with no result, or is there any thing still to come after this expected and inevitable end? Then what after all is the purpose underlying the beginning as well as the end of life, and how to achieve it so that life may be successful in its entirety? These questions form the primary or fundamental problems of life which in short, are known as the Ontological and Cosmological problems of Metaphysics.

Thus, when in reply to the question as to what is the Essence of Utimate Reality, Thales said that it is water; or Aneximander said, it is air; or Anexamines said, it is simple and unanalysable matter; or Democritus said, it is Fire Atom; or Parmanides said, it is Being; or Heraclitus said, it is Becoming; or Empedocles said, it is Four Primary Substances; or Plato said, it is the Idea of Good, or Aristotle said, it is Pure Form; or Spinoza said, it is Substance; or Liebnitz said, it is Monades, or Anaxagorous

said, it is Reason; or Hegal said, it is Absolute Reason; or Bergson said, it is Vital Surge or Elan Vital; or Whitehead said, it is Actual Entity; or Ghizali said, it is Will; or Al-Ashraqi said, it is Light; or Al Jaili said, it is "Ism"; in fact every body of them was endeavouring to respond to the inherent urge of the human mind and soul to know what is the beginning, and what will be the end of life as a whole.

Similarly in the Scientific era we find that all researches and discoveries in the field of Medicine, Surgery, Chemistry, Biology, Methemetics, Astrology, Geography, History, Jurisprudence, etc., by eminent Scientists like Tabari, Ishaq, Hyppocrates, Galen, Razi, Hasheem, Zahrawi, Ibne-Seena, Kindi, Roger Bacon, Euclid, Ptolemy, Jabir, Beruni, Khwarizmi, Nasawi, Khayyam, Qurra, Battani, Wafa, Baghdadi Khujandi, Khazin, Zarkali; Mashar, Younus, Istakhri, Khuldun, Newton, Einstein, Darwin and various other Scientists of the world aim at meeting the fundamental needs of daily life and providing the means to make life easy as well as comfortable.

Then Religion also in its own way tells us what is the purpose of life, how it has come into existence and what will be its end, and how to achieve its success and perfection. Thus when Buddha preached, avoidance of the profitless life of indulgence in sensual pleasure and equally profitless way of self-mortification to gain enlightenment of the middle path which produces insight and knowledge and conduces tranquility to higher knowledge or enlightenment to "Nirvana", in fact he had nothing in view except to arrive at understanding the Reality of life and achieve its perfection.

Similarly when Zoroaster preached that, 'I repudiate the Daevas. I confess myself a worshipper of Mazda, Zorathushterian as an enemy of the Daevas, a prophet of the Lord, praising and worshipping the Immortal Holy One; to the Wise Lord I promise all good, to Him, the good, beneficient, righteous, glorious, venera-

ble, I vow all the best to Him from Whom is the cow, the Law, the luminaries, with those lumanaries blessedness is conjoined", he was really pointing out to the Reality that lies behind this material world and was aiming at the establishment of a moral society free from vices to achieve the success and betterment of life.

In the same manner we find that when the great sage of China Confucious travelled from state to state to persuade the feudal Lords to carry out social reforms so that each family be well ordered and the world be at peace, his main intention was only to ask the human beings to pass a better, virtuous and peaceful life. Similarly when his contemporary Tao pleaded for "taking no un-natural action" and "letting things take their own course", the purpose was that when man will follow this natural way, he will abide with One, the Eternal and the Whole, and will achieve life of peace, harmony aud enlightenment.

In the like manner Guru Nanak the founder of Sikh Religion preached that there is but one God who is not represented by idols or images. Man should serve Him by leading a good life in obedience to His commands, and by prayer, in particulcr by repeating the Name of God, until, after his soul has passed through various existences by transmigration, he ultimately becomes one with God". All this was in response to the inherent urge of the human heart which forces man to know about the origin, end, and purpose of life. Even in Hinduism, ideas of Devi Deutas, Autar, sacrifices, transmigration of soul etc., point out to the acceptance of Reality being some thing other than and underlying the material life.

Then there is the guidance provided by God Himself in this respect through His Prophets. Noah said, "serve none but Allah" (7 : 59).[1] Abraham said, "serve Allah and

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[1] This and similar references appearing in this book are from the Holy Quran The pre-colon figures refer to the Chapters and the post-colon ones refer to the Verses.

keep your duty to Him. That is better for you if you did but know" (29 : 16). Hood said, "serve Allah, you have no god other than Him" (11 : 50). Swaleh said, "serve Allah, you have no god other than Him, clear proof has indeed come to you from your Lord" (11 : 61). Shoaib said, "serve Allah, you have no god other than Him, give full measure and weight and diminish not to men their things and make no mischief in the land after its reform" (7 : 85). Ilyas said, "do you call upon Baal and for-sake the Best of the Creators, Allah, your Lord and the Lord of your fore fathers of yore" (37 : 125). Moses said, "surely I am a Messenger from the Lord of the world. I have come to you indeed with clear proof from your Lord", and that, "if you believe in Allah, then rely on Him, if you submit", and further, "if you are ungrateful, you and those on earth, then Allah is surely self-sufficient, Praised" (7 : 104 — 10 : 84 — 14 : 8). Jesus said, "I am indeed a servant of Allah. He has given me the Book and made me a Prophet", and further that "surely Allah is my Lord and your Lord, so serve Him. This is the right path" (5 : 117 — 43 : 64). Similarly the last Prophet Mohammad (P. B. U. H.) says, "O, mankind, surely I am the Messenger of Allah to you all, of Him, Whose is the kingdom of the heavens and the earth. There is no god, but He; He gives life and causes death. So believe in Allah and His Messenger, the Ummi Prophet, who believes in Allah and His words and follow so that you may be guided aright" (7 : 158).

Thus it is clear that the real purpose of all Philosophical understanding, Scientific research, and Religious preaching was nothing but to satisfy the inherent urge of the human mind and soul to know what is the Reality of Life, what is its Origin and what is its purpose and how to achieve its betterment and success. In other words all have endeavoured to make the human beings understand the fundamental problems of life and satisfy the basic needs of mankind in the most appropriate and exact

manner. But, as I have already explained in detail in my book on Religion, only Islam has been able to give us an all-accurate answer to these problems and tell us the exact method to satisfy the needs of life as a whole.

The main purpose of writing this book, therefore, as I have already stated, is to present in brief the Quranic point of view relating to the fundamental problems and basic needs of life. For purposes of this book I have categorised the metaphysical problems under Belief and Prayer, individual problems including family matters under Morality, and social problems under Finance, Politics, Education, Justice, Peace and War.

BOOK—I

B E L I E F

SYNOPSIS

General, Allah, The Prophets of Allah, The Books of Allah, The Angels of Allah, The Last Day.

CHAPTER—1

GENERAL

1. The Fundamentals :

The pre-condition for entering into the Islamic life is acceptance of a two-fold truth, by utterance of the mouth and confirmation of the heart, that there is no god except Allah, and that Mohammad (P.B.U.H.) is Allah's Messenger. This two-fold truth which is technically known as *Kalma-e-Tayyebah* forms the fundamental belief of Islam. By acceptance of this belief one submits to and places himself totally at the command of Allah which he receives through Prophet Mohammad (P.B.U.H.). Thus belief in and obedience to Allah are the two basic conditions for the Islamic life which every Muslim has to observe with all sincerity throughout his life. Just as in the case of an ordinary servant, entering into service is meaningless unless the servant totally submits to and obeys the commands of his master, in case of Islam also mere acceptance of the faith is of no avail unless one also obeys the commands of Allah. In fact both, faith as well as obedience, have to go side by side. Both being indispensible for each other, absence of one naturally affects the other also. Thus obedience without faith is like a building having no foundation, and faith without obedience is a

foundation having no building at all. This is because faith as well as obedience both are with a definite purpose which in short is "well-being" of this world as well as the next to come. Therefore, if either of the two is missing, the result will be the loss of the "well-being" and every thing will prove to be fruitless. This is the reason that wherever Quran speaks of faith in, it also simultaneously speaks of obedience to Allah.

According to Quran glad tidings are for those who believe and work righteousness (2 : 25). There is far better reward for those who keep their faith and guard themselves from evil (2 : 103). God will pay reward to those who believe and work righteousness (3 : 57). Those who believe in God and the Last Day, enjoin what is right and forbid what is wrong, hasten in good works, they are in the ranks of the righteous (3 : 114) Those who believe and do deeds of righteousness, God will soon admit them to gardens with rivers flowing beneath to dwell therein for ever (4 : 122). To those who believe and guard against evil, are glad tidings in the life of the Present and in the Hereafter (10 : 63) To those who believe and work righteous deeds, there are, for their entertainment, the Gardens of Paradise (18 : 107). For those who believe and work righteousness, is forgiveness and sustenance most generous (22 : 50). For them there is guidance from their Lord, and it is they who will prosper (2 : 5). Whosoever follows the guidance from God, shall have no fear nor shall he grieve (2 : 38). For those who hear and obey, there is forgiveness (2 : 285). Those who believe and work righteousness, and humble themselves before their Lord, they will be companions of the Gardens to dwell therein for ever (11 : 23).

MOMIN (The Believer)

Those who believe and obey are known as "Momin". Quran says : keep year duty to Allah and set right your differences, and obey Allah and His Messenger, if you are

believers. It further says: they only are believers whose hearts are full of fear when Allah is mentioned and when His Messages are recited to them, they increase them in faith and in their Lord do they trust. Those who keep up prayer and spend out of what We have give them, these are the believers in truth, for them are with their Lord exalted grades and protection and an honourable sustenance (8 : 2-4) Allah has bought from the believers their persons and their property; there's in turn is the Garden (9 : 111). Thus, mere acceptance of faith is of no value. Quran says: the dwellers of the desert say; we believe. Say: you believe not, but say, we submit, and faith has not yet entered into your hearts; and if you obey Allah and His Messenger, He will not diminish aught of your deeds. Surely Allah is forgiving, merciful (49 : 14) The believers are those only who believe in Allah and His Messenger, then doubt not, and struggle hard with their wealth and their lives in the way of Allah. Such are the truthful ones (49 : 14-15).

FASIQ (The Transgressor)

Those who adopt the faith but do not obey, they are known as "Fasiq". They are those who forsake the path, break God's Covenant, surrender what God has ordered to be joined and do mischief on earth (2 : 27). Those who disobey God and His Apostle and transgress His limits, will be admitted to a fire, to abide therein and they shall have a humiliating punishment (4 : 14) God accepts the repentance of those who do evil in ignorance and soon repent afterwards (4 : 17) But of no effect is the repentance of those who continue to do evil until death (4 : 18). The very purpose of sending an Apostle is that he should be obeyed in accordance with the Will of God (4 : 64). There can be no faith until the Apostle is made judge in all disputes between the believers and until they accept his decision without slightest resistance and with the fullest conviction (4 : 65). All those who

obey God and the Apostle are in the company of those on whom is the grace of God (4 : 69). Those who say "we hear", but listen not, are the worst of beasts (8 : 21-22).

MUNAFIQ (The Hypocrite)

Those who pretend to be the believers, but really they are not, are called "Munafiq" or Hypocrites. They are untrue to themselves and in fact their hearts are diseased and for them the penalty is grevious because they are false (2 : 10). They think that they deceive God, but they only deceive themselves, and do not realise (2 : 9). They say that they want to make peace, but surely they are the ones who make mischief and realise not (2 : 11-12). They think believers to be the fools, but surely they themselves are the fools, but they do not know (2 : 13). When they meet the believers, they say "we believe", but when they are alone with their evil ones, they say, "we are really with you, we were only gesting": but God will throw back their mockery to them and give them rope in their tresspasses so that they will wander like the blind ones (2 : 14-15). To the Hypocrites give the glad tidings that there is for them a grevious penalty (4 : 138). They will be in the lowest depths of the fire and there will be no helper for them (4 : 145). They enjoin evil, and forbid good and withhold their hands. They have forsaken Allah, so He has forsaken them. Surely they are the transgressers. Allah has promised them the fire of Hell, therein they shall dwell. For them is the curse of Allah and an enduring punishment (9 : 67-68). God will not forgive them, even if the Apostle ask seventy times for their forgiveness, because they have rejected God and His Apostle, and God does not guide those who are perversely rebellious (9 : 80).

MURTAD (Those who give up faith)

Those who reject faith after accepting it are known as "Murtad". Any one who, after accepting faith in God

utters unbelief, except under compulsion, his heart remaining firm in faith, but such as open their breast to unbelief, on them is wrath of God and theirs will be a dreadful penalty (16 : 106). This is because they love the life of this world better than the Hereafter, and God will not guide those who reject faith. Those are they whose hearts, ears, and eyes God has sealed, and they take no heed (16 : 107-108) Great is the penalty they incur (2 : 7). Those who reject the faith after accepting it, and then go on adding to their defiance of faith, never will their repentance be accepted, for they are those who have gone astray (3 : 90). Those who believe, then reject faith, then believe again, and again reject faith, and go on increasing in unbelief, God will not forgive them nor guide them on the way (4 : 137). They will lose most in the Hereafter (11 : 22).

KAFIR (The Unbeliever)

Those who do not accept, refuse to accept, or reject the faith are known as "Kafir". Those who disbelieve and die while they are disbelievers, on them is the curse of of Allah and the angels and men (2 : 161). The parable of those who disbelieve is as the parable of one who calls out to that which hears no more than a call and a cry—deaf, dumb, blind, so they have no sense (2 : 171). Allah asks the Prophet (P.B U.H.) to say to those who disbelieve; You shall be vanquished and driven together to Hell, evil is the resting place (3 : 11). Allah says : Let not those who disbelieve think that Our granting them respite is good for them; We grant them respite only that they may add to their sins, and for them is a humiliating chastisement (3 : 177). Those who disbelieve and act unjustly, Allah will never forgive them, nor guide them to a path, except the path of Hell, to abide in it for a long time, and that is easy to Allah (4 : 168-169). Those who disbelieve, even if they had all that is in the earth, and the like of it with it, to ransom themselves therewith from the chastisement of the Day of Resurrection, it would not be accepted

from them; and their's is a painful chastisement (5 : 36). Those who reject the Messages of Allah and run away from them haughtily, the doors of Heaven will not be opened for them, nor will they enter the Garden unless camel passes through the eye of the needle. They shall have a bed of Hell and over them a covering of it (7 : 40-41). Allah says : whoever runs away from My reminder, for him is surely a straitened life, and We shall raise him up blind on the Day of Resurrection (20 : 124). Those who disbelieve, their deeds are like a mirage in the desert (24 : 39). Evil was the end of those who did evil because they rejected the Messages of Allah and mocked at them (30 : 10). Whoever disbelieves will be responsible for his disbelief (30 : 44). As for those who transgress, their refuge is fire, whenever they desire to go forth from it, they are brought back into it, and it is said to them : taste the chastisement of the fire, which you called a lie (32 , 20). Those who disbelieve, for them is fire of Hell, it is not finished with them so that they shall die nor is chastisement thereof lightened to them. Thus We deal retribution on every ungrateful one. And therein they cry for succour : Our Lord, take us out ! We will do the good deeds other than those which we used to do ! And Allah will say : Did We not give you a life long enough, for him to be mindful who would mind? And there came to you a warner, So taste : because for the iniquitous there is no helper (35 : 36-37). Those who disbelieve and turn men from Allah's way, He will destroy their works (47 : 1). Surely those who disbelieve and hinder men from Allah's ways, then die disbelievers, Allah will not forgive them (47 · 34).

MUSHRIK (Those who believe in more than one God)

Those who believe in Allah and also believe in other gods or godesses are known as "Mushrik". Allah says : take not two gods. He is only one God : so Me alone should you

fear (16 : 51). And whatever good you have, it is from Allah; then, evil afflicts you, to Him do you cry for aid, then when He removes the evil from you, lo! some of you associate others with their Lord (16 : 53-54). Say: call those on whom you assert besides Him, they have no power to remove distress from you nor to change. Those whom they call upon themselves seek the means of excess to their Lord— whoever of them is nearest — and they hope for His mercy and fear His chastisement. Surely the chastisement of thy Lord is a thing to be cautious of (17 : 56-57). And say: Praise be to Allah! Who has not taken Himself a son, and Who has no partner in the Kingdom, and Who has no helper because of weakness; and proclaim His greatness and magnify Him (17 : 111). Or they have taken gods from the earth who give life? If there were in them gods besides Allah, they would both have been in disorder. So glory be to Allah, the Lord of the Throne, being above what they describe (21 : 21-22). And whoever of them should say: I am a god besides Him, such a one We recompense with Hell. Thus We reward the unjust (21 : 29).

O' people, a parable is set forth, so listen to it. Surely those whom you call upon besides Allah cannot create even a fly, though they should all gather for it. And if the fly carry off aught from them, they cannot take from it. Weak are both the invoker and the invoked (22 : 73). And the Day when the Hour comes the guilty will despair. And they will have no intercessors from among their associate gods and they will deny their associate gods (30 : 12-13). Surely Allah forgives not setting up of partners with Him and He forgives all besides this to whom He pleases. And whoever sets up a partner with Allah, He indeed goes far astrary. Besides Him they call on nothing but female divinities and they call on nothing but a rebellious devil, whom Allah has cursed. And whoever takes the devil for a friend, forsaking Allah, he indeed

suffers a manifest loss. Their refuge is Hell, and they will find no way of escape from it (4 : 116-121).

FAITH AND OBEDIENCE

Thus there remains no doubt about the fact that from the Islamic point of view, faith and obedience are both necessary. Faith in fact is the foundation on which the castle of action has to be erected. If the very foundation is laid slanting, then the entire building goes aslant right through. It is really the mould in which the human action is to be cast. If the mould itself is defective, then the action cast therein cannot be accurate. It is actually the frame-work within which the activities of mankind have to take place. If the frame-work itself is incorrect, then the activities which take place according to it cannot be correct. It is with this reason that Islam lays great emphasis primarily on faith. Actions are after all done by non Muslims also. They can also do good deeds. But by merely doing good deeds, they cannot achieve the pleasure of Allah and deserve the reward which a believer does. This is because of the point of view which forms the foundation and purpose of the good deed itself. Point of view is basically influenced by the belief which a man has If a man does not believe in Allah, from his point of view there is no importance of what the Prophet (P.B.U.H.) of Allah has come for, and all of his actions will be the result of his own volition and understanding or such as, according to him, the circumstances require, and in that event in order to satisfy the timely need, he may tell a lie, play fraud, commit murder, or do anything else. This is because the root cause of all his activities is not what Allah wants him to do, but what he himself thinks fit and proper in particular circumstances. On the contrary one who believes in Allah has to keep in mind throughout what Allah wants him to do, and in that event, his own willing or wishing or the force of circumstances have no meaning

for him. Thus in Islam what a man has to do is not for himself and by himself, but for Allah and according to the Command of Allah.

Similarly there is the importance of obedience of Allah's Command. In fact action is the mirror of belief. It is really the action of a man which tells us what in fact the belief of that man is. Belief is an inside state of the human mind, and excepting the action there is no other way to know the nature of his belief. Thus it is through the actions that we can distinguish between Momin, Fasiq, Munafiq, Murtad, Kafir and Mushriq.

Thus the Quranic classification of persons according to what they believe in and act upon is but natural. Momin can obviously be the one who believes in Allah and acts according to His Command, and he must, therefore, be rewarded accordingly. On the other hand if one believes in Allah, but acts against the Command of Allah; or one who acts according to the Command of Allah merely to show and deceive, although he does not believe in Allah; or one who rejects the faith after accepting it, or one who does not accept the faith in Allah at all; or one who together with belief in Allah also believes in other deities, in all fairness, he can be a Fasiq, Munafiq, Murtad, Kafir or Mushriq but not at all a Momin, and is, therefore, liable to be dealt with accordingly.

Here a question may arise : Supposing a man immediately after acceptance of the faith dies and gets no chance of acting on any command of God, then will he be said to be a non-Muslim ? The answer is that faith itself is in obedience to the command of God. Therefore, simultaneously with acceptance of the faith obedience also starts and so far as the faith remains intact i. e. within the limits provided by God, even if a man has no chance to act upon any other command of God, he none-the-less remains a

Muslim. Then, all those commands which relate to faith itself are a must for every Muslim and any defy of it will amount to rejection of the faith itself. For example a Muslim is asked to believe in God, His Angels, His Prophets, His Books and the Day of Judgment. He is also totally debarred from worshipping any thing except Allah. If he follows this command in toto and keeps his faith intact, even though he does not obey any other command which does not affect the faith itself, he no doubt remains a Muslim, at the most a sinful one who can repent at any time, pray for forgiveness and God will forgive him, because according to Quran, God will forgive all sins excepting "Kufr and Shirk" (4 : 48). On the contrary if one inspite of accepting the faith in Allah does not keep faith in the Prophets, or the Angels or the Books of God or the Day of Judgment or worships idols or things other than God, then he is committing disobedience in faith itself and his faith remains of no value. He becomes "Murtad" liable to punishment as a "Kafir". In this respect the instance of Bani Israel can be quoted. When Moses left for communion with God leaving Bani Israel in the Senai Peninsula, they started calf worship and on return of Moses were not only condemned but also punished (2 : 54=7 : 152).

Therefore, when I say that faith without obedience is of no value, by obedience I primarily mean obedience in faith itself. As regards obedience in other matters, not affecting faith itself, no doubt it is also a must for every Muslim, because otherwise the faith becomes meaningless, but none-the-less any short fall in the obedience in any such matter does not tentamount to dis-obedience in faith or rejection of faith and, therefore, the man still remains a Muslim, though no doubt a sinful one, whose sin can be forgiven by God at any time, because according to Quran, whenever a man repents and prays for forgiveness, he finds God the Most Forgiver (4 : 64).

LAA ILAHA ILLALLAH

When one accepts the faith and utters the words *Laa Ilaha Illallah* he in fact by utterance of *Laa Ilaha* rejects the supremacy and godhood of all, and by further and simultaneous utterance of the words *Illallah* accepts the Supremacy and exclusive Godhood of Allah—the Almighty. The denial of godhood of all except Allah may be considered in the context of circumstances in which there are so many gods of man. There has always been and even today there is worship of idols, sun, moon, stars, earth, water, sky, animals and so on in various parts of the world. Prophets of Allah came from time to time and preached the denial of godhood of all and acceptance of Allah as the only God of all that exists in the Universe as well as in the Hereafter. There was worship of stars, moon, and sun. Abraham saw the star and said: "this is my Lord". But when it set down he said "I adore not those who set down", meaning thereby that any thing that sets down or vanishes away cannot be God. He then saw the moon and said: "this is my Lord". But when the moon also set down, he said, "unless my Lord guides me, I shall fall among those who go astray", meaning thereby that moon cannot be God. Similarly when he saw the sun, he said: "this is my Lord, this is the greatest". But when the sun also set down, he said, "O" my people I am indeed free from your giving of partners to God" (6. 76 78). He then announced: "for me, I have set my face, firm and truly, towards Him Who created the Heavens and the earth and never shall I give partners to Him (6 : 79). There was idol worship. Abraham broke the idols into pieces except the biggest one. When his people asked him whether he had done this with their gods, he said : "Nay, this might have been done by the biggest of them, ask them, if they speak". Confounded with shame, as they then were, they said: "they (i.e. the idols) do not speak". Abraham said: "do ye then worship besides God things that can neither be of any

good to you nor do any harm to you? Fie upon you, and upon the things that you worship besides God" (21 : 58-67).

There was worship of idols in the days of Moses also. Bani Israel therefore said to him, "O'Moses, fashion for us a god like unto the gods the others have". Moses said, "surely you are people without knowledge. Shall I seek a god other than God Who has endowed you with gifts above the nations", (7: 138-140). Then in the absence of Moses, Bani Israel made the image of calf and took it for worship. On his return Moses said, "O'people, you have indeed wronged yourself by your worshipping of the calf, so turn to your Maker and slay yourselves" (2 : 54). Similarly Ilyas, Lot, Hood, Shoaib, Issac, Jacob, Yousuf, and all other Prophets of God always pleaded that, "serve none but Allah".

Then came the last Prophet Mohammad (P.B.U.H.). At that time there was idol worship all over Arabia Only in the *Ka'bah* itself there were more than 300 idols. Again to start with, therefore, there was first denial of the godhood of all and affirmation of the supremacy and exclusive Godhood of Allah. The last Prophet Mohammad (P.B.U.H.) said. "there is no god but He; He gives life and causes death" (9 : 116).

In this context one can very well understand the opening words of *Kalma-e-Tayyabah* i. e. *Laa Ilaha* containing denial of godhood of all and then simultaneously there is affirmation of the exclusive Godhood of Allah—the Almighty by pronouncement of the words *Illallah*. The negative aspect of the fundamental faith of Islam i.e. *Laa Ilaha* is also rejection of all the Philosophical and Scientific theories establishing the nature of the Ultimate Reality according to their own understanding. Thus by accepting the Islamic faith one impliedly rejects the idea that the Ultimate Reality is "Water" of Thales; or "Air"

of Anexımander; or "Unanalysable Matter" of Anaxamines; or "fire Atom" of Democritus; or "Being" of Permanides; or "Becoming" of "Heraclitus; or "Idea of good" of Plato; or "Pure Form" of Aristotle; or "Substance" of Spinoza, or "Monades" of Liebnitz; or "reason" of Anaxagorous, or "Absolute Reason" of Hegal; or "Ilan Vital" of Bergson; or "Actual Entity" of Whitehead; or "Will" of Ghazali; or "Light" of Al-Ashraqi; or "Ism" of Al-Jaili, or "The Spirit" of Idealists; or the "Matter" of Materialists. At the same time it catagorically asserts that it is only Allah the Almighty, the Supreme, the Real, the Creator, and Administrator of all that exists any where and in any form. This is really the truth which one accepts while embracing Islam by pronouncement of *Laa Ilaha Illallah.*

But this is only one aspect of *Kalma-e-Tayyabah.* The other aspect is obedience which consists in the word *Ilaha.* Its exact equivalent is *Ma'bud* which in English will mean the one who deserves devotion plus obedience plus worship. I will deal with each of these separately in a bit detail at a later stage in this book Here I may only mention in brief that as soon as one accepts that "Allah" is the only *Ma'bud* or *Ilaha*, he in facts admits that Allah is the only One Who deserves devotion, obedience and worship in toto. This is because Allah is the Creator of all (6 : 102). He alone is the Cherisher and Sustainer (1 : 2). He gives life and causes death (9 : 116). He is perfect in knowledge and Wisdom (2 : 32). To Him is all praise (28 : 70), and all respect (10 : 65 = 63 : 8).

DEVOTION

Devotion is a wide term implying praise, love, respect and hope. One Who has created us, One Who sustains and cherishes us, One Who gives us life and causes death, One Who rewards our good and forgives our sin, One Who is perfect in knowledge and wisdom, is really the One Who deserves our all praise, love and respect. Quran says : To

Him be praise at the first and at the last (28 : 70). It asks mankind to celebrate with praise the name of thy Lord (56 : 74). It also says: fear Allah as He should be feared (3 : 102). According to Quran one should not give up hope because as soon as one repents for the evils done and makes amends, he finds Allah oft forgiving and Most Merciful (2 : 160). Quran asks mankind to revere Allah (4 : 1).

OBEDIENCE

Then comes obedience, God is the Master-Creator of all (15 : 86). He is well acquainted with all things (2 : 231). Therefore to God only belongs the command (28 : 88). He is the Wisest of Judges (95 : 8). The mankind must, therefore, obey His commands (3 : 132). Quran says: O Men, serve your Lord Who created you and those before you, so that you may guard against evil (2 : 21). It also says: obey Allah and His Messenger (3 : 31). Allah says: I have not created the "Jinn" and the men except that they should serve Me (51 : 56). You should serve none but Allah (11 : 2). Thy Lord has declared that you serve none but Him (17 : 23). And that is also the purpose of adopting the faith. If one admits that God is "Ma'bud" but he does not obey His commands, it is really strange, rather absurd. When one enters the service of any person, he is supposed to obey the commands of his master, and if he does not do so or refuses to do so, his mere entering into service will be of no use to him and on one day his master will certainly kick him out. Therefore, acceptance of faith necessarily implies obedience to the commands of Allah.

WORSHIP

Devotion and obedience automatically result in worship. One Who deserves our complete devotion and total obedience is also the only One Who ought to be worshipped. This would really be foolish that we respect and

obey Allah, admit that He is our Creator, Cherisher and Sustainer, Forgiver of sins and Appreciator of good deeds, Giver of life and death and Master of all that exists, but worship idols, sun, moon, earth of sky. What more insult can a man do to mankind and even to himself than to worship stones or other things which can neither do any wrong to him nor bring him any good. This is what we ourselves can very well understand through our own reason. But Quran also gives as the guidance in this respect and says: worship Him; this is the way that is straight (3 : 51). It further says: worship none but Allah (11 : 2), and O'people worship God (23 : 23). Allah says: surely there is no god but I, so serve Me and keep up prayer for My rememberance (20 : 14). Quran says: to Allah makes obeisance every living creature that is in the Heavens and that is in the earth, and the Angels and they are not proud (16 : 49). The seven Heavens and the earth and those in them declare His glory. And there is not a single thing but glorifies Him with His praise, but you do not understand their glorification (17 : 44). Seest thou not that to Allah makes submission whoever is in the Heavens and whoever is in the earth, and the sun and the moon and the stars, and the mountains and the trees and the animals and many of the people (22 : 18). Whatever is in the Heavens and the earth declares the glory of Allah (57 : 1).

Thus devotion, obedience and worship are all for Allah alone and are included in the word *Ilaha* which forms part of the basic faith of Islam, and therefore, by acceptance of the faith and pronouncement of the words *Laa Ilaha Illallah* with full sincerity of heart, one submits himself totally to the command of Allah and continuance of this faith consists is the belief in as well as obedience to Allah.

MOHAMMAD-UR-RASOOLULLAH

Then there is the second part of *Kalma-e-Tayyabah* i.e. *Mohammad-ur-Rasoolullah* (P.B.U.H.). This is the accep-

tance of the other truth i.e. Mohammad (P.B.U.H.) is Prophet of Allah which equally forms part of the fundamental faith in Islam. Acceptance of Mohammad (P.B U.H.) as Prophet of Allah is quite inevitable, because excepting the Prophet Muhammad (P.B U.H) there is no other source for us to know what is meant by *Illallah*. We can only know through our intellect and understanding that there is *Laa Ilaha* i.e. no god, but that there is Allah, and what actually Allah is, this we could only know through the Prophet of Allah. This is the reason that none of the Philosophical theories or Scientific researches could ever tell us what the Ultimate Reality actually is. Through Philosophical and Scientific understanding we could only understand that the sun and moon, earth and sky, stars and idols are merely part of natural phenomena, but none of them is ultimate, final and supreme, and that the Ultimately Real, Final and Supreme is some thing beyond matter. But what actually that Real is, this could only be told to us by the Prophet of Allah.

Secondly, none of the human beings could ever see by his own eyes the actual act of revelations to the Prophet which form the Holy Quran nor hear by his ears God speaking unto the Prophet. Therefore, the only source for the human beings to know that Qurgn is the word of Allah was the Prophet only. We believe that Quran is the word of Allah only because the Prophet of Allah has told us as such. Thirdly, that Islam is the Religion of Allah, that Allah has liked Islam for human beings, and that the Religion preached by Quran and all other Books and Prophets of Allah is only Islam, all this also we could only know through the Prophet and none else. Fourthly, what Islam in practice means and demands of us, this also we could only know through the symbolic practical interpretation of Quran which the life of Prophet presents to us.

Thus simultaneous acceptance of the Prophethood of Muhammad (P.B.U.H.) is necessary for acceptance of the Godhood of Allah. Therefore, unless we accept with all sincerity that Prophet Muhammad (P.B.U.H.) is the Prophet of Allah, there remains no sense in the acceptance of the Godhood of Allah. That is the reason that Allah has Himself made it a part of *Kalma-e-Tayyebah* that authority of His Prophet must also be accepted with the authority of Allah because it is only through the Prophet that Allah has chosen to send His Messages for humanity in general and it is, therefore, through the obedience of His Prophet, that obedience of Allah can be achieved. It is really correct to say that the real meaning of "Kufr" is denial of the Prophethood of Allah's Prophet.

But belief in the prophethood of Mohammad (P.B.U.H.) is not only to this effect that he is the Prophet of Allah, but also that he is the Seal or the Last of Prophets. Quran says that Mohammad (P.B.U.H.) is the Messenger of Allah and the Seal of the Prophets (33 : 40). He is the Seal of the Prophets because with him the object of prophethood i. e. the manifestation of the Divine Will in the form of Quran for guidance of the humanity at large for all times to come was finally accomplished, and therefore, the office of prophethood was no more required. The Prophet (P.B.U.H.) has himself said that "I am the Seal of Prophets and there is no Prophet after me" (Bukhari, Abu Daud), and that, "I am the last Prophet and my Mosque is the last Mosque (Muslim); and that, "There is no prophet after me and no "Ummat" after that of mine" (Behaqqi, Tabrani).

But Mohammad (P.B.U.H.) is also the First of all Prophets. Quran tells us that "when Allah made a covenant through the Prophets : certainly what I have given you of Book and wisdom—then a Messenger comes to you verifying that which is with you, you shall believe in him, and you shall obey him"; He said : "Do you affirm or accept my compact in this matter"? They said : "we do

affirm". He said: "then bear witness, and I too am of the bearers of witness with you" (3 : 80). This shows that faith in and obedience to Prophet Mohammad (P.B.U.H.) was compulsory for each of the Prophets and through them their followers also, and therefore they were required to enter into a covenant with Allah in this respect even before creation of the world itself. Then there are the prayers and prophecies of other prophets regarding the coming of Prophet Mohammad (P.B.U.H.) to the world. Quran tells us that Prophet Mohammad (P.B.U.H.) was mentioned in the Torah and the Gospel (7 : 157). Prophets Abraham and Ismail prayed for his coming to the world saying: "Our Lord, raise up in them a Messenger for them from among them who shall recite to them Thy Messages and teach them the Book and the Widsom and purify them (2 : 129). Bible tells us that Prophet Moses said unto the fathers: a Prophet shall the Lord, your God, raise up unto you of your brothern, like unto me, him shall ye hear in all things whatsoever he shall say unto you (Acts. 3 : 21-22). Prophet Jesus said: He will guide you into all truth; for he shall not speak of himself, but whatever he shall hear that shall he speak (John 16 : 13). Quran tells us that Jesus said to Bani Israel: Surely I am the Messenger of Allah to you, verifying that which is before me and the Torah and giving the news of a Messenger who well come after me, his name being Ahmad (61 : 6).

All this shows that prophethood of Mohammad (P.B.U.H.) was already there even when he had not as yet physically come to the world. In fact, as he himself says, every thing has been created for him (Bukhari). He is really the symbol of "Ab'diyyat" or "Ab'diyyat personified" i. e. total submission to God out of one's own free will and clear understanding, which is the real purpose of creation. It is in him that the object of prophethood i. e. absolute volitional obedience to the Will of Allah has received its accomplishment in its entirety. He is really

the flower of the seed of total submission to Allah sown through Adam and nourished by Noah, Abraham, Ismail, Moses, Jesus and innumerable other Prophets of Allah. The seed and the flower, though obviously appear to be two different things, and the seed seems to precede the flower, yet in reality the position is quite different. The flower is really the unfolding of the seed and the seed in its essence is nothing but the flower in its unfolded form. The seed is merely a stage in the unfolding of the flower. It has no existence of its own. It is only the flower which has an existence—real as well as factual, initially in the form of seed, then in the form of plant, and finally the flower as such. Thus the seed merely works as an outward and formal agent to bring forth the flower at the proper time of its natural growth.

That is why all Prophets were asked to covenant with Allah even before the creation of the universe to have faith in and follow the prophethood of Mohammad (P.B.U.H.) who had to come in the world at the end like the flower of a seed which comes when the seed attains its maturity. He as such was not only the Last but also the First of all Prophets. He in fact is not merely a Prophet, but in reality he is THE PROPHET. It is only with his name that the words *Rasul-ul-lah* i. e. "Prophet of Allah" have been specifically used in the Holy Quran (48 : 29). All other Prophets have simply worked in aid of the Mission which was ultimately destined to be accomplished by him, and, therefore, all other Prophets side by side performing their own part in the Mission, also prayed for and gave news of his coming to the world. It is for this reason, as Quran tells us, that his Nation shall be a bearer of witness to the people at large (including the Prophets), and he shall be a bearer of witness to his Nation on the Last Day i. e. the Day of Judgement (2 : 143).

TO SUM UP

To sum up the discussion so far, the fundamental belief to enter into the Islamic life consists in the accep-

tance of the two fold truth that there is no god except Allah and that Muhammad (P.B.U.H.) is the Prophet of Allah. This acceptance is by pronouncement of the mouth as well as sincere confirmation of the heart. Both these conditions are extremely necessary. If there is only pronouncement by mouth but no confirmation of the heart or there is only confirmation of the heart but no pronouncement by mouth, there is no acceptance of the Islamic faith in its real sense. Acceptance of Islamic faith consists in the belief in the absolute Godhood of Allah, Prophethood of His Prophet Muhammad (P.B.U.H.) and total submission to the Will of Allah which consists in complete devotion, absolute obedience and exclusive worship of Allah in strict compliance of the commands of Allah received through His Prophet Muhammad (P.B.U.H.).

2. NATURE OF BELIEF IN ISLAM

I have said that the fundamental belief to enter into the Islamic life is to accept the two-fold truth of absolute and exclusive Godhood of Allah and Prophethood of Muhammad (P.B.U.H.) Before proceeding further with the detailed study of the Islamic belief, it seems pertinent to say a few words regarding the nature of belief in Islam as distinguished from the beliefs in other religions of the world.

Belief in its ordinary dictionary meaning is "regarding some thing as true, or accepting as true[what is said or told by any body else". It is "the mental act or operation of accepting a fact or proposition as true." But according to this meaning the fact believed in need not really be existing or subject to confirmation of its truth. In its usual significance it may not be rational or some thing which reason can justify It is normally supposed to be blind. As a matter of routine the question of belief arises only when the truth or reality of any thing cannot be understood in terms of analytical or critical study, but a man has perforce to

believe in it on the assertion of some body else in whom he reposes confidence.

This is the reason that in all religions except Islam, belief usually consists in ideas which cannot stand the test of rational justification. Thus in Hinduism, the belief in Awagowan and idol-worship or the worship of sun and moon, etc., cannot be understood in terms of reason. In Buddhism the ideas of the endless cycles of the universe, destruction of life by a huge fire at the end of each cosmic cycle and thereafter resumption of the life by a flood, passing of a soul in another body after death, attainment of Nirvana through enlightenment have no rational foundation. In Zoroastrianism the existence of two gods, holiness of fire, etc., cannot stand the test of reason. In Judaism the belief in the Old Testament which admittedly is a totally changed and corrupted book and the obsene literature which it contains about the character of the Prophets of Allah have no rational justification. Similarly in Christianity the mysteries of Trinity, Christ Crucifixation and Salvation are merely to be believed and not to be rationally understood.

It is, therefore, obvious that in all these religions belief is some thing which is not subject to rational understanding. It is some thing blind and is of the sort of a superstition which always remains outside the domain of human understanding. In other words some thing which cannot be understood, but is to be accepted as true is known as belief.

In case of the Islamic faith, however, the position is quite different. Here there is no such thing as blind belief or superstitious ideology. The faith in Islam is totally rational. Each and every article of faith in Islam is always subject to rational understanding and justification. This is because in Islam faith is "admission of the truth". In the Islamic faith there is no such thing as "regarding as true" or "accepting as true". Here it is in fact the confirmation of what actually is true. What Islam asks us to

believe in is always open to critical understanding. There is always an open invitation to all rational beings to refute, if they can, on basis of understanding, what Islam puts forward as truth. Thus if Islam asks us to believe that there is no god except Allah or that Muhammad (P.B.U.H.) is the Prophet of Allah, all this is as true as the existence of life itself; and it was and is still always open to the world at large to disprove it on basis of reason if it can. The world has seen that inspite of serious and over-all opposition, this truth has prevailed and not only that it could not be controverted, but that ultimately all philosophical and scientific learning have come in line with Islam to admit that yes there is no god except Allah and that Muhammad (P.B.U.H.) is His Prophet.

It is, therefore, clear that belief in Islam is in fact an admission, a confirmation or realisation of the truth that actually exists and not some thing superstitious, mysterious or un-understandable.

3. BELIEF IN DETAIL

The Islamic Belief consists in the belief in Allah, His Prophets, His Books, His Angels, and the Day of Judgment. The very opening verses of Quran declare that this Book (i. e. Quran itself), in which there is no doubt, is a guide to those who keep their duty, believe in the unseen, keep up prayer, spend out of what God has given them, believe in that which has been revealed to Prophet Muhammad (P.B.U.H.) and those before him, and they are sure of the Hereafter. They are on a right course and are successful (2 : 1-5). The Messenger and the believers all believe in Allah and His Angels and His Books and His Messengers (2 : 285). Quran says : O, you who believe, believe in Allah and His Messenger and the Book which He has revealed to His Messenger and the Books which He revealed before; And whoever disbelieves in Allah and His Angels and His Books and His Messengers and the Last Day, he indeed strays far away (4 : 136).

CHAPTER—2

ALLAH

1. General

The first article of faith in Islam is Allah. There is no god except Allah. Allah is the Creator, Cherisher, Sustainer, and the Over-All Administrator of the entire universe and all that exists any where in any form. All praise, worship and obedience are exclusively for Allah Alone. Allah is One, Absolute, Ultimate and Eternal.

2. The Metaphysical Problems

If we look to the Ontological and Cosmological problems of Metaphysics, we find that the fundamental questions for every thinking mind have always been : whether the universe, as we see it, is real as well as final, how it has come into existence, and what will be its end ? Metaphysical understanding down the age has ultimately come to the conclusion that the Universe, as we see it, is not real, final and self-existing; that reality lies behind multiplicity; and that there is an Absolute Being responsible for all this show of multiplicity. But what is the exact nature of that Being, and how it has created this Universe, and ultimately what will be the end of it, Metaphysics has not been able to tell us any thing in this respect.

3. The Scientific Understanding

Similarly in the Scientific Era, the theory of Atomic Energy, by reducing Matter into Energy, has finally done

away with the possibility of accepting Matter as real, absolute and final. Further, the presence of universality between the various phenomena of nature, existence of pattern or design in the different types of creation on earth, and the beginning as well as the end of every thing of this universe without exception, proves beyond doubt that there is a definite purpose underlying the creation as a whole, which undoubtedly pre-supposes the existence of a Being having Mind as well as Will. But then what is that Being, what is its nature, and how it works, Science also could not help us in having an answer to these questions.

4. The Role of Religion

The human understanding has no doubt through Philosophy and Science arrived at confirmation of the existence of Ultimate Reality underlying the universe. It has also realised that Ultimate Reality is One and One only. But beyond this Philosophy as well as Science could not go because of their own inherent limitations. Here comes the role of Religion. The "Maya" of Hinduism, "Nirvana" of Buddhism, "Ahura Mazda" of Zoroastrianism, no doubt, all point at One Supreme Reality, but are unable to satisfy the human mind as regards the exact nature of it. Judaism and Christianity, no doubt, present to us an ideology of One Supreme God, but due to frequent mutilation and modification of their Holy Books, their ideologies have been totally defaced and their authenticity has become extremely doubtful. They have nothing authentic to tell us exactly what the Prophets of God had really taught them. There only remains the Holy Quran which can and does give us an exact, real and original significance of God the Almighty.

5. The Ultimate Reality

The Ultimate Reality according to Quran is Allah. There is no god except He, the Ever-Living, the Self-Subsisting and by Whom all subsist. Neither slumber

over-takes Him nor sleep. To Him belongs whatever exists in the Heavens and whatever is in the earth. His knowledge extends over the Heavens and the earth, and the preservation of them both tires Him not. And He is the most High, the Great (2 : 255). Nothing in the earth or Heaven is hidden from Allah (3 : 4).

Allah is He Who made for you the night for rest (and comfort) and the day for observation (and work). Surely Allah is full of grace to men, but most men give not thanks. That is Allah, your Lord, the Creator of all things. There is no god but He (40 : 61-62). He is the Living; there is no god but He; so call on Him, being sincere to Him in obedience, praise be to Allah, the Lord of the worlds (40 : 65). He it is Who created you from the clay, then from a clot, then He brings you forth as a child, then, that you may attain your maturity, then, that you may be old, and of you are some who die before, and that you may reach the appointed term, and that you may understand (40 : 67). He it is Who gives you life and causes death, so when He decrees an affair, He only says to it, "Be", and it becomes (40 : 68).

Whatever is in the Heavens and the earth declares the glory of Allah, and He is the Mighty, the Wise. His is the Kingdom of the Heavens and the earth. He gives life and causes death, and He is possesser of power over all things. He is the First and the Last and the Manifest and the Hidden and He is the Knower of all things (57 : 1-3).

He is Allah, besides Whom there is no god. The Knower of the unseen and the seen. He is the Beneficiant, the Merciful. He is the King, the Holy, the Author of Peace, the Creator of Security, Guardian over all, the Mighty, the Supreme, the Possesser of Greatness. Glory be to Allah from that which people set up with Him. He is Allah the Creator, the Maker, the Fashioner. His are

most Beautiful Names. Whatever is in the Heavens and the earth declares His glory, and He is the Mighty, the Wise (59 : 22-24).

He it is Who brought you into Being and made for you ears and also hearts. He it is Who multiplies you in the earth and to Him you will be gathered (67 : 23-24).

Allah is the Light of the Heavens and the earth. A likeness of His Light is as a Niche wherein is a Lamp; the Lamp is in a Glass: the Glass is as if it were a brightly shining Star; lit from a Blessed Olive Tree, neither Eastern nor Western, the Oil whereof gives Light, though fire touch it not — the Light upon Light. Allah guides to His Light whom He pleases and Allah sets forth parables for men and Allah is Knower of all things (24 : 35).

6. A Question

Before proceeding further, let us for a moment deal with a question that usually arises at this stage. The question is that if God exists, then why could not we see Him or touch Him? In order to answer this question, let me first put a cross question and it is: whether seeing or touching (or even tasting, smelling or hearing) is the only criterion to accept the existence of any thing? If yes, then why should one accept the existence of "man" himself? Has any body ever seen, touched, smelt, heard or tasted a man as such? Perhaps the question will appear strange because we daily see "men" in our life. We ourselves are "man" no doubt. But in order to be accurate as to what we actually see let us analyse our own experience about "man". To take the concrete example, say, a man before us is by name "Ahmed". He is before us and we are actually seeing him. Now think what is Ahmed? There is a complete body of flesh and bones having the head, arms, legs, ears, nose, eyes and so on, before us. But do we call his head, arms, legs, ears, nose, eyes or even the complete body as Ahmed? Taking separately we

call the head as Ahmed's head, the arms as Ahmed's arms, the legs as Ahmed's legs, the ears as Ahmed's ears, the eyes as Ahmed's eyes and taking the body as a whole, we call it as Ahmed's body. Then what is Ahmed? Arriving at this stage one can very well understand the idea underlying the cross-question. In fact Ahmed is not that structure of bones and flesh which is standing before us, but he is the one who is acting from within that structure, and when that which is acting from within that structure vacates it or leaves it, we say that Ahmed is dead, although in fact the entire body of Ahmed is still before us. Thus the real position is that we cannot even see, touch, taste, feel or smell a man as such, although we never deny his existence. The reason is that man as such is not the structure of bones and flesh but that which acts and re-acts through that structure. That which sees, hears, smells, thinks, speaks, eats, drinks, walks, acts and re-acts is the man in reality. Therefore, we realise and accept the existence of a man through his actions which we can call the signs of man. In the same way we realise the existence of God through the signs of God, without insisting for actually seeing Him. God has no material body, the question of seeing or touching Him as such does not arise. But there are obvious actions of God throughout the universe which Quran says are signs of God, and by seeing the signs of God it is enough for us to accept the existence of God without least hesitation.

7. Signs of Allah

The obvious signs of God are the creation, the administration, control, ownership, power, intelligence, purpose, sustinance, knowledge, life, death and helplessness of the creation, and so on. I will deal with each of these signs of God separately with reference to the Quranic verses, but first let me explain one more mis-understanding about the existence of God. When Religion says that God is the Cause of causes or that God is the Creator of all, a

question is generally raised, i. e. if God is the Creator of all, then who is the creator of God? My first answer is that this question is self-contradictory in itself. God is that Power which is Ultimate, Supreme and Final. From the remotest point which the human mind can think of in the nexus of causes and effects, starts the domain of God and as such the utmost cause of which human mind can think of is God. Therefore, the question relating to the cause of God Himself does not arise. Secondly, in order to understand this problem, take the example of an ordinary Monarch of the human world. Each word of the Monarch by way of command is, no doubt, supposed to be binding on his officials as well as the public at large and any disobedience of it is liable to punishment. But, can any body raise the question, as to from where the Monarch himself got the power to issue the command. For the junior officers, no doubt, one can say that they got power from their senior ones and the senior ones from the Monarch but what about the Monarch himself? Is his power not really supposed to be the result of his own Will? Then why in case of the Monarch of all monarchs and the Supreme of all supremes i. e. God the Almighty, one can dare come forward and ask: Who created Him and who gave Him Power? Is this question not self-contradictory or rather absurd in its entirety? The real position, as it appears, is that power or energy which manifests in what we call the "will" is the cause of all activities, and the centre or source of all power is God the Almighty, and as such He is really the Cause of all causes. In Him Intelligence and Will in their absolute entirety coincide and from Him emerges out the Will to "Be" and that is why, as Quran says, when He wishes to cause any thing to happen, He merely says "Be" and the thing actually becomes (16 : 40). Quran further says: Verily when He intends a thing, His command is "Be" and it becomes (36 : 82). This is because He is the Supreme Creator (36 : 81).

CREATION

Coming to the Signs of Allah again, we find that creation is itself the first and foremost proof of the existence of Allah. Quran says : Behold, in the creation of the heavens and the earth, in the alteration of the night and the day, in the sailing of the ships, in the rains that fall, in the beasts of all kinds, in the change of winds and the clouds, indeed are the signs for a people that are wise (2 : 166). He it is Who shapes you in the wombs as He pleases (3 : 6). It is He Who produceth gardens with trellises and dates, and tilth with produce of all kinds, and Olives and Pomegranates, cattles for burden and for meat (6 : 141-142). It is He Who created you and gave you shape (7 : 11).

God is He Who raised heavens without any pillars. He has subjected the sun and the moon and He doth regulate all affairs (13 : 2). It is He Who spread out the earth, and set thereon mountains standing firm, and flowing rivers and fruits of every kind. Behold, verily in these things there are signs for those who consider (13 : 2 4). It is He Who gave you hearing and sight, and intelligence and affections (16 : 78), and feelings (32 : 9). It is He Who created the night, the day and the sun and the moon (21 : 33).

SUSTENANCE

Then, not only that Allah has created all, but He has also arranged for the proper sustenance of the creation. It is He Who sendeth down rain from the heavens, produceth vegetables of all kinds, grain, date-palm, gardens of grapes and Olives and Pomegranates (6 : 95-99). Verily from what is within the bodies of the cattle, between excretions and blood, We produce, for your drink, milk, pure and agreeable (16 : 66). From the fruits of the date-palms and the vine, ye get out wholesome drink and food (16 ; 67). Thy Lord taught the bee to build its cells in hills or trees and in men's habitations, then to eat of all the produce and find with skill the spacious paths of its Lord: there issues

them within their bodies a drink of varying colours (i.e. honey), wherein is healing for man (16 : 68-69). So eat of the sustenance which God has provided for you, lawful and good, and be grateful for the favours of God (16 : 114). Allah says: We sent from the heavens the rain water from which We grow for you the gardens of dates and palms and vines; in them have ye abundant fruits and of them ye eat. God enlarges the sustenance to which-ever of His servants He pleases ([illegible]). It is God Who sendeth down sustenance for you ([illegible]). Allah says: We pour forth water in abundance, split the earth in fragments and produce therein corn and grapes, and nutritious plants, and olives and dates, and enclosed gardens dense with lofty trees, and fruits and fodder for use and convenience to you and your cattle (80 : 24-32).

SHELTER

Not only sustenance but God has also provided human beings with shelter. Quran says: It is God Who made your habitations, homes, skin tents, and dwellings, and things which give you shade, garments to protect you from heat, coats of mail to protect you from violence (16 : 80-81). It again says: God has bestowed you raimnent to cover your shame (7 : 28).

GUIDANCE

Allah has also provided for the guidance of mankind. He has sent the Message and the Apostles (15 : 9-10). Allah says: We assuredly sent amongst every people an Apostle with the Command: "Serve God and eschew evil" (16 : 36). Addressing the Prophet, Allah says: We sent down the Book for the express purpose that thou shouldst make clear to the people those things in which they differ and that it may be a guide and a mercy to those who believe (16 : 64).

ADMINISTRATION

Then the over-all administration and control of the entire universe is in the Hands of God. He is that Who

encompasseth all things (4 : 126); and He carries through all affairs (4 : 132); and has power over all things (3 : 123). He rules all affairs from the Heavens to the earth. In the end all affairs go up to Him on a day the space whereof will be thousand years of your reckoning (32 : 5). It is God Who has subjected to you the Sea so that the ships may sail through it by His command; and has subjected to you all that is in the Heavens and on earth (45 : 12-13). Except for Him you have no protector nor helper (9 : 116). He is firmly established on the Throne regulating and governing all things (10 : 3). Every thing belongs to Him and He is the Supreme Owner of all that exists. To God belong all things in the Heavens and on earth (4 : 126). To God belongeth the domain of the Heavens and the earth (7 : 158). To Him belongs what is in the Heavens and on earth, and all between them and all beneath the soil (20 : 6). He has power over all things (57 : 2). Blessed be He in Whose Hands is the domain; and He over all things hath power (67 : 1). He is the Judge of all Judges (95 : 8). He is the Lord and Cherisher, King and God of mankind (114 : 1-3).

KNOWLEDGE

God has knowledge of all things. From God nothing is hidden on earth or in the Heavens (3 : 5). With Him are the keys of the unseen, the treasures that none knoweth but He. He knoweth whatever there is on the earth and in the sea (6 : 59). To God belongs the unseen of the Heavens and earth (11 : 123). God doth know what ye conceal and or ye reveal (16 : 19). It is your Lord that knoweth best all things that are in the Heavens and on earth (17 : 55). Thy Lord knoweth all that their hearts do hide as well as all that they reveal (27 : 74). The knowledge of the hour is with God (31 : 34). He is full of Wisdom, acquainted with all things (34 : 1). He knows all that goes into the earth and all that comes out thereof, and all that comes down from the sky and all that ascends thereto (34 : 2). He comprehends all things in His knowledge (65 : 12).

It is He Who taught the use of the pen and taught man that which he knew not (96 : 4-5)

PURPOSE

Creation is with a definite purpose. Allah says: We have not created the Heavens and the earth and whatever is between them in sport; We have not created them but for a serious end, but most of the people understand it not (44 : 38-39). Verily in the Creation of the night and the day, are signs for men of understanding; who, standing and sitting and reclining, bear God in mind and reflect on the creation of the Heaven and of the earth and say; "O' our Lord. Thou has not created this in vain (3 : 189-190). Allah has created the Heavens and the earth with truth (16 : 3). Surely there is sign in this for the believers (29 : 44). Allah says: We created not the Heavens and the earth and what is between them in vain (38 : 27).

ACT OF CREATION

As said above the first and foremost sign of Allah is the creation itself. Allah is the Creator of all. This act of Creation we daily see with our own eyes. Quran says : He is Who shapes you in the wombs as He pleases (3 : 5). He is Who created you from a single soul and of the same did he make his mate, that he might find comfort in her. So when he covers her she bears a slight burden; then moves about with it: then when it grows heavy, they both call upon Allah, their Lord; if Thou givest us a good one, we shall certainly be of the grateful (7 . 189). Allah knows what every female bears, and that of which the wombs fall short of completion and that which they grow (13 : 8). He has created men from a small life-germ (16 . 4). Allah says : And certainly We created man of an extract of clay. Then We make him a small life-germ in a firm resting place. Then We make the life-germ a clot; then We make the clot a lump of flesh; then we make in the lump of flesh bones; then We

clothe the bones with flesh; then We cause it to grow into another Creation. So blessed be Allah the Best of Creators (23 : 12-14). He is Who has created man from water; then He has made for him the blood-relationship, and marriage-relationship (25 . 54).

We also see the act of Creation in the growth of plants, vegetables and trees. We daily observe the seed-produce that puts forth its Sprout, then strengthens it, so it becomes stout and stands firmly on its stem, delighting the sowers (48 : 29). Quran says : It is He Who sends forth the winds bearing good news before His Mercy, till when they bear a laden cloud; then it is driven by Him to dead land; then He sends down water on it; then brings forth thereby fruits of all kinds (7 : 57). God says : And We send down water from the cloud according to measure; then We cause it to settle in the earth ; and We are indeed able to carry it away. Then we cause to grow thereby gardens of palm trees, grapes for you (23 : 18-19). We send down from the cloud water pouring forth in abandance, so that We may bring forth thereby grains and herbs and luxurient gardens (78 : 14-16). We pour abundant water, then cleave the earth, cleaving it asunder, then cause the grain to grow therein, and grapes and clover, and the olive and the palm, and thick gardens and fruits and herbage, a provision for you and for your cattle (80 : 25-32).

Still people dare to reject the truth that Allah is the Creator of All. Quran says. See they not how Allah originates the Creation; then re-produces it? Surely that is easy to Allah. Say: travel in the earth then see how He makes the first Creation, then Allah creates the latter Creation ; surely Allah is Possesser of power over all things (29 : 19-20). Quran further says· If thou ask them : who is it that gives life to the earth with it after it is dead?, they will says: Allah; then you say: Praise be to Allah (29 : 63).

INSTANCES OF LIFE AFTER DEATH

Then, Quran also gives two clear instances of how Allah causes life after death witnessed by two of His Prophets by their own eyes. The one instance is that when Prophet Abraham said: My Lord, show me how thou givest life to the dead? Allah said: doest not thou believe? He said, yes, but that my heart may be at ease. Allah said: then take four birds then tame them to incline thee; then place on every mountain a part of them; then call them, they will come to thee flying; and know that Allah is Mighty, Wise (2 : 260). The other instance is that of a man (perhaps Prophet Ezra) who passed by a town and it had fallen in upon its roofs. He said: when will Allah give it life after its death? So Allah caused him to die for a hundred years; then raised him. Allah said: how long have you tarried? He said: I have tarried a day or part of a day. Allah said: nay, you have tarried a hundred years, but look at thy food and drink years have not passed over it ! and look at thy donkey ! and that We may make thee a sign to men, and look at the bones how We set them together, then clothe them with flesh. So it became clear to him. He said: I know that Allah is Possessor of power over all things (2 : 259).

8. Why belief in Allah at all?

Inspite of this a question can still be there. Why should one believe in Allah at all ? The answer is that it is a must, both for the philosophical and scientific understanding and justification of the Creation itself, as well as from the point of view of accepting the truth that actually exists. Belief is in any case an inherent necessity of life. If a man cannot live without food and drink, he cannot equally live without belief. Belief is human nature. Those who do not believe in Allah, believe in things other than Allah. Belief in any case goes without exception. Then belief in Allah is in fact an admission or acceptance

of a truth that exists. If some body says that day light is due to the sun, no body comes forward to say what is the need to accept that sun is responsible for the day light. After all what is the need to affirm the existence of sun. Similarly Allah is responsible for the creation of life. Therefore, if we accept that Allah exists, there is no reason why any body should come forward and say: why should you believe in Allah.

Then, the answer to the inherent urge of the human mind to know about the why and how about life consists only in acceptance of the existence of Allah. There is no other way to achieve this satisfaction of the human heart and soul. But this is not merely something imaginary just to satisfy. It is in fact realisation of some thing actually existing. It is appreciation of the truth.

Further, Allah is our Lord, Creator, Cherisher as well as Sustainer. Therefore, there is no reason why we should not accept Him as such. He being our over-all Master, we can only live and die at His pleasure and it is only through His pleasure that we can achieve the betterment and success of life as a whole. It is strange that a servant inspite of drawing benefits from his Master, thinks it un-necessary to accept the Authority of his Master.

If an ordinary wordly King does not permit the sharing in his kingdom, how can one expect God the Almighty to accept companionship of any body else in the supreme Authority over this Universe when actually no body has taken or can take part in the Creation nor can any body interfere in the administration of the Universe at all. The obvious result of raising sharers in the absolute Godhood of Allah is to attract the wrath of Allah and punishment is its only result.

This is one aspect of the answer to the question: why one should Believe in Allah. The other aspect is

that only the Maker of a thing is competent enough to tell us how to make use of it, simply because he knows all about it. Allah is the Creator of life. It is He alone Who knows all about it; and only He can tell us how to lead this life. Then life is no doubt with a definite aim. Only Allah can tell us what the real aim is, and how to achieve it. Allah being the Creator, Sustainer, Cherisher, and Over-All Administrator of the entire Universe and all that exists anywhere and in any form is in a position to tell us what is the beginning, what is the aim and what will be the ultimate end of Creation; and in what manner we can achieve the betterment, perfection and success of life as a whole. This brings us to the active aspect of belief. We have not only to mere theoritically accept the belief in Allah, but also to practically act according to His commands, which we receive through His Prophet as duly recorded in His Book.

Then, even Psychologically belief in Allah is a must for the human beings. Man is in fact a machine of actions. At every moment there is some action put out of the human body. The nature of an action which a man does is determined by the ideology of his mind. In the formation of the ideology of any man, belief plays the fundamental role. Thus in fact belief governs the entire mental out-look of a man in gentral, and eventually all ideas and actions of a man are determined by belief. To take a concrete example, supposing materialists do not believe in Allah. For them pleasure and pain are the only criterion to determine whether an action is good or bad. If it gives pleasure, it is good. If it causes pain it is bad. Then, to decide whether any action is pleasant or painful and accordingly good or bad, there is only the man's own self. In other words in any society every individul has to determine for himself what is good or bad for him, and in that event there remains no question for having a common principle for the society at large to know what really is good or bad. In such a society every body works for his

own pleasure, may it be at the cost of others' life, respect and property [illegible] as in fact is the root cause of all the vices of any [illegible] It is really in this that the real cause of selfishness, tyranny, jealousy, misery, adultary, murder, insult, annoyance, black-mailing, hoarding, adulteration, smuggling and such other vices, lies, which ultimately destroys the morale and results in the destruction of the entire society.

On the other hand if a man believes in Allah, his life is subject to the Commands of Allah, which are one and the same for all. In all of his ideas and notions the guiding principle for a man is the obedience of Allah, may it be at the cost of his own pleasure in its immediate or even remote result, because ultimately he has to receive the reward for it. This means that the action which a believer in Allah does cannot have any iota of selfishness, show, pride, jealously, tyranny, injustice or any other vice like it, and in that event purity and well-being of the society at large is the only result. In the society wherein all work according to common principles laid down by the Supreme Lord of all i. e. Allah, irrespective of personal gain or loss and without least idea of selfishness, there cannot be any immorality, inequality or injustice on any account.

Thus belief in Allah remodels the entire bent of mind of an individual, and redirects the flowing channel of understanding and action from selfishness to sincerety, personal gains to social justice, and immoralty to discipline and decency. It puts the caravan of life on the right path—the path of success, peace and comfort of the society at large, and this is the great revolution which Quran endeavours to bring in the human life through exclusive belief in and complete obedience to Allah—the Almighty.

CHAPTER—3

THE PROPHETS OF ALLAH

1. General

The only source to receive the Messages of Allah for the mankind has been through the Prophets of Allah. Right from Adam, at various stages of the human history, Prophethood was given to selected persons from amongst the human beings, who delivered the Messages of Allah to the mankind, and also presented a symbolic interpretation of those Messages by themselvas acting upon them. The Messages so received through the Prophets were rendered into writing initially in the form of Torah, Zaboor and Injil and finally the Holy Quran.

2. Belief in Prophets

Prophethood, as such, is the second article of faith in Islam. Every Muslim is compulsorily required to have faith in all the Prophets of Allah. Quran says: the believers believe in Allah and His Angels and His Books and His Messengers; they make no difference between any of the Messengers (2 : 285). Whoever disbelieves in Allah's Messengers strays far away (4 : 136). Those who desire to make a distinction between Allah and His Messengers and say, we believe in some and disbelieve in others, they are truly disbelievers, and for them Allah has

prepared an abasing chastisement (4 : 150-151). Those who believe in and make no distinction between the Messengers of Allah, they will get their reward (4 : 152).

3. Obedience to the Prophets

Not only the faith in but also the obedience to the Prophets is made compulsory. Quran says: Obey Allah and His Messengers (8 : 46). Whoever obeys the Messenger, he indeed obeys Allah (4 : 80). No Messenger was sent but that he should be obeyed by Allah's Command (4 : 64). Quran asks the last Prophet Muhammad (P.B.U.H.) to say to the people: If you love Allah, follow me : Allah will love you, and grant you protection from your sins. Allah is Forgiving, Merciful; So: obey Allah and the Messenger, but if they turn back, Allah surely loves not the disbelievers (3 : 30—31). Quran further says: obey Allah and obey the Messenger and be cautious (5 : 92).

The purpose of sending the Messengers is that he should be followed in practice so that one may not have to repent in the Hereafter for disobedience in this world. Quran says: And lest, if a disaster should befall them for the deeds their hands have sent before, they should say : Our Lord, why didst Thou not send to us a Messenger so that we might have followed Thy Messages and been of the believers? (28 : 47).

4. Prophets are Human Beings

Prophets are human beings and they have always been selected from amongst the human beings. It is Allah Who has chosen them (22 : 75). Truly Allah chose Adam and Noah and descendants of Abraham and descendants of Imran above the Nations (3 : 32). Addressing the last Prophet Muhammad (P.B.U.H.) Allah says: And certainly We sent Messengers before thee among the sects of yore (15 : 10). And certainly We raised in every Nation a Messenger, saying: Serve Allah and shun the devil (16 : 36). We certainly sent Messengers to the Nations before thee

(16 : 63). Addressing the mankind, regarding the last Prophet Mohammad (P.B.U.H.), Allah says: Even as We have sent among you the Messenger from amongst you, who recites to you Our Messages and purifies you and teaches you the Book and the Wisdom and teaches that which you did not know (2 : 151). Quran confirms that God has sent Noah and Abraham (57 26 11 : 25), Jesus (57 : 27), as well as Moses (40 : 24 11 : 96). Hood was sent towards Aad (11 : 50). Swaleh towards Samood (11 61), Shoaib towards Midianites (11 : 84). It says that Yunus (Jonah), Ilyas (Elias), Idris, Joseph, Issac, Jacob, Ismail, Ilyamin, Zakaria, Yahya, Solomon and Haroon were all Prophets of Allah (37 : 139 37 : 123 19 . 56 4 : 163—6 : 85—19 : 53 21 : 85).

Quran speaks very high of Holy Prophets. It says that all Messengers of God were bearers of good news and warnings (4 165—6 : 48 18 : 56). Adam, Noah and descendants of Abraham and Imran were chosen by God (3 : 32). Abraham was made leader of men, selected in this world and righteous in the next, and a model of virtue, truthful and a Prophet (2 : 124—16 : 120—19 : 41). Moses was the one purified and a Prophet (19 : 51). Ismail was truthful in promise and a Prophet (19 : 54). Idris was also a truthful man and a Prophet (19 : 56). Recognising the great services rendered by them for the cause of the Religion of God, Quran says: Peace be to Noah, Abraham, Moses, Haroon, Elias and all Prophets (37 79, 109, 120, 130, 181). It declares that Abraham, Issac, Jacob, Noah, David, Solomon, Ayub, Yusuf, Moses, Haroon, Zakaria, Yahya, Jesus, Ilyas, Ismail, Al-Yasa-aa, Yunus, Lot, all were amongst the benefactors, righteous and exalted ones (6 : 84-87). They were given the Book, Authority and Prophethood (6 : 89).

5. Prophets were Muslims

All the Prophets of Allah were Muslims. Abraham was not a Jew nor a Christian, but he was an upright man, a Muslim, and he was not one of the Polytheists (3 : 66).

Quran says: Do you say that Abraham, Ismail, Issac and Jacob and the tribes were Jews and Christians? Do you know better or Allah? (2 : 140). All of them were sent by Allah with one and the same Message to preach that there is no god but He, so serve Him (21 : 25). All of them were sent as bearers of good news for those who believe and warning to those who disbelieve in Allah. Prophethood was always given to men (21 : 7), who used to take food (21 : 8) and had wives and children (13 : 38).

6. Their Message

All the Prophets of Allah brought the same Message and met with the same treatment. Noah asked his Nation to serve none but Allah, but he was rejected by his nation (7 : 59 11 : 25). Abraham pleaded to his people: Serve Allah and keep your duty to Him, but they said : slay him or burn him (29 : 16-24). Lot pleaded to his Nation : Surely you are guilty of an abomination which none of the Nations has done before you, but they said bring us Allah's chastisement if Thou art truthful (27 : 54 29 : 28). Hood pleaded to Aad: Serve Allah, you have no god other than Him, but they said : we see thee in folly (7 : 65 11 : 50), Swaleh pleaded to Samood : Serve Allah, you have no god other than Him; clear proof has indeed come to you from your Lord. This is Allah's She-Camel, but they hamstrung the She-Camel (7 : 73 11 : 61). Shoaib pleaded to the Midianties : Serve Allah, you have no god other than Him : give full measure and weight and diminish not to men their things and make not mischief in the land after its reform : but they said: we will certainly turn you out and those who believe with you (7 : 85=11 : 84). Ilyas pleaded to his people: do you call upon Ba-aal and forsake the Best of the Creators, Allah, your Lord and the Lord of your fore-fathers of yore, but they rejected him (37 : 125). Moses pleaded to his people : if you believe in Allah, then rely on Him if you submit; and further if you are ungrateful,

you and those on earth, then Allah is Self-Sufficient, Praised, Moses pleaded to Pharoah: Surely I am a Messenger from your Lord I have come to you indeed with clear proof from your Lord. But the reply was : Surely this is a skilful enchanter; he intends to turn you out of your home (7 : 104 10 : 84 14 : 18). Jesus pleaded to the people; I am indeed a servant of Allah; he has given me the Book and made me a Prophet, and further that surely Allah is my Lord and your Lord; so serve Him This is the right path. But persons among them differed, so woe to those who disbelieve, because of their presence on a grevious day (5 : 117 -19 30 43 : 64).

Similarly the last Prophet Muhammad (P.B.U.H.) is from amongest the Prophets of Allah and a guide to all (13 : 7 7 : 58). He and his companions are already mentioned in the Torah and the Gospel (7 . 157 48 : 29) Those to whom Books have been given recognise him as they recognise their own sons (2 146). He is asked by Allah to say : O' mankind, surely I am the Messenger of Allah to you all, of Him, Whose is the Kingdom of the Heavens and the Earth. There is no god but He. He gives life and causes death. So believe in Allah and His Messenger, the "Ummi" Prophet who believes in Allah and His Words; and follow so that you may be guided aright (7 . 158), and keep up prayer and pay the poor-rate and obey the Messenger so that mercy may be shown to you (24 56); and keep your duty to Him, and keep prayer and be not of the polytheists (30 : 31), and serve Allah being sincere to Him in obedience (39 . 2 40 . 14 48 9), and believe in Allah and His Messenger (57 . 7 64 . 8) and glorify the Name of thy Lord (69 52 87 1), and mix not up truth with falsehood (2 . 42), and so on.

7. They were opposed

History of the mankind is itself the biggest testimony of what Quran says about the truthfulness and piety of the Prophets of Allah and the part they played in leading the humanity to the path of righteousness and final triumph

in the life of eternal existence. But unfortunately they were seriously opposed by their own people. They were mocked at (6 : 10 15 : 11). They were thought to be enchanters or mad (51 : 52) They were persecuted and threatened (14 : 13). They were falsified and slain (2 : 87). They were rejected (3 : 184). Their teachings were changed and mixed up with falsehood (2 : 75, 79). But they bore all this with patience and constancy (6 : 34). The people thought that they were told a lie. Then the help of Allah came to the Prophets (12 : 110). Allah says : We certainly help Our Messengers and those who believe in this world and on the day when the witnesses arise i.e. the Day of Judgment (40 : 51). Then when the help of Allah came, those who mocked at the Messengers of Allah were punished with a terrible requital (6 . 10 13 : 32 21 : 41). Those who rejected Noah were swept away by mighty flood (7 . 64). Those who falsified Hood were destroyed by a roaring violent wind blowing on them continuously for eight days (69 : 7). Those who disbelieved Swaleh were smashed by the shower of ashes and cinders accompanying volcanic eruption and earth-quake (7 : 91). Those who refuted Lot were ruined by the shower of brim-stone and fire (7 : 84). Those who opposed Moses were made to suffer through wide spread death, locust, lice, frogs, blood—clear, plague and ultimately drowned in the Sea (7 : 136). Those who opposed the last Prophet Muhammad (P.B.U.H.) were shamefully defeated at the battle of Badr (8 : 7-14). All these unprecedented destructions and defeats of the enemies of the Prophets of Allah present to the world at large the most glaring and unrebuttable proof of the truthfulness of the Prophets, the truth brought by whom ultimately flourished, and no doubt, one day the shining sun and the twinkling stars will see no disbeliever on earth.

8. The Main Objections

Before proceeding further it seems necessary to say a few words regarding the objections which the disbelievers

naturally took to the authority of the Prophets of Allah. The main objection in this respect was that the Prophets of Allah were ordinary human beings. The disbelievers thought that a Prophet should have been an Angel or at least a human being having extra-ordinary qualities different from those of ordinary human beings. They felt surprise that Messages of Allah should have come to a human being. When Messengers came to them with clear arguments, they thrust their hands into their mouths and said: We deny that with which you are sent, and surely we are in serious doubt as to that to which you invite us (14 ; 9) The Messengers said: Allah bestows His favour to whom He pleases of His servants (14 : 11). Quran says: nothing prevents people from believing, when the guidance comes to them, except that they say: has Allah raised up a mortal to be a Messenger? (17 : 94). Allah says: had there been in the earth angels walking about, We should have sent down to them from the Heaven an angel as Messenger (17 . 95). At another place Quran says: and they say: what a Messenger is this? He eats food and goes about in the market. Why has not an angel been sent down to him to be a warner with him?, or a treasure given to him or a garden from which to eat? And the evil-doers say: you follow but a man bewitched? (25 . 7-8). Addressing the Prophet Allah says: See what parables they set forth for thee, they have gone astray, so they cannot find a way (25 : 9). We did not send before thee any Messengers but they surely ate food and went about in the market (25 : 20). We sent not but men to whom We sent revelation with clear arguments and scriptures (16 : 43-44=21 : 7-8).

9. Prophet must be a human being

Giving of Prophethood to human beings in fact completely fits in the purpose of the Prophethood itself. Keeping in view the Mission which a Prophet has to fulfil, one has but to admit that in case Prophethood would

have been given to any creation other than the human beings, the very purpose of Prophethood would have been defeated. In order to lead the humanity to the path of righteousness and over-all success of life in this world as well as in the Hereafter, a Prophet has to fulfil the two-fold task : one of delivering the Messages of Allah to the human beings, and the other of presenting a symbolic interpretation of those Messages by himself acting upon them. This two-fold task could only be done by a human being, obviously because a symbol for the human beings could only be from amongst the human beings themselves. Being a human being, the Prophet also has the same characteristics. He also has desires, imaginations, emotions, sentiments, instincts, needs and requirements as other human beings have. He is also endowed with the same sense of pleasure and pain, has similar views, ideas and experiences and is equally subject to the same incidents of life and death and other laws of nature as other human beings do. He also passes his life among the society, has wife and children and as such it is only he who can better present the model of the teachings of the commands of Allah. The purpose of sending the commands and guidance is that irrespective of what the individual thinks fit, or the society demands of him, to do, a man must in all cases act according to the commands of Allah. In following the commands of Allah, there are no doubt difficulties. Some times one's own family, even his own father and mother, wife and children, friends and neighbours come in his way. But Allah wants that one should follow the commands of Allah ignoring all resistances, may it be from his own self or from the society. Had Prophethood been given to an angel or any other creation other than human beings, it could be easily said that the commands of Allah are not suitable to the human beings. They can only be followed by angels, because acting against one's own self or society is nothing short of the act of an angel. A human being is not capable

of following them. By giving Prophethood to men, Allah has closed the doors of all such arguments for ever. Now whenever anybody comes forward and says that belief in the unseen is a fiction, the Prophet of Allah stands up and says: it is a Reality. Whenever a question is raised whether five times' prayer a day, thirty days' fasting each year, parting with the money to help the poor, abstinance from adultery, wine and usury, observing "pardah", checking up of evil desires, etc., are possible from a human being who is endowed with a self having mind, will, emotions, sentiments and desires, particularly in the busy and scientific life of today, the Prophet of Allah comes forward and says: yes, it is; and simaltenously also demonstrates from his own actions how it is quite possible to obey the commands of Allah irrespective of engagements as a warrior in the battle field, as an Administrator of the State, as a Judge in the Court of Law as well as a family man in the house.

10. The Result

Belief in the Prophethood as such is a must for every Muslim. This is because unless one accepts the authority, sincerity and truthfulness of the Messenger, the question of accepting the truthfulness of the Message itself does not arise. Allah has no material body. Man cannot see Him with his material eyes nor can listen to Him through the material ears, nor can touch Him through the material hands. Quran says: It is not for a man that God should speak with him, but by vision or from behind a veil, or He sends a Messenger to reveal by His permission what He will: For He is Exalted and Wise (42 : 51). Allah has adopted the system of sending Messages to His Prophet through angel Jibrail. But no body can see even the angel in its original and real form coming to the Prophet and delivering the Messages of Allah. Therefore, the only source to know what Message Allah has sent to mankind is the Prophet himself. Denial of the Prophet

is, therefore, the denial of Allah in reality, Quran has, therefore, made it imperative upon all believers in the Prophets of Allah, and any body who does not believe in the Prophets of Allah is, therefore, not a Muslim and is liable to punishment of Hell as a non-believer.

CHAPTER—4

THE BOOKS OF ALLAH

1. General

The Messages of Allah received through the Prophets of Allah were recorded initially in the Torah, Zabur and Injil and finally in the Holy Quran. After the last Prophet Mohammad (P.B.U.H.), the final Book of Allah i.e. Quran, which is the record of the Messages of Allah, and Sunnah, which is the record of how the Prophet himself understood and acted upon those Messages, are our guide in life. The Books of Allah as such constitute the third article of faith in Islam.

2. Belief is Compulsory

Islam makes it imperative for every Muslim to believe in all the Books of Allah received through all His Prophets. Quran asks the believers to say: we believe in Allah and in that which has been revealed to us, and in that which was revealed to Abraham and Ismail and Issac and Jacob and the tribes, and in that which was given to Moses and Jesus, and in that which was given to Prophets from their Lord; we do not make any distinction between any of them and to Him do we submit (2 : 136=3 : 83). Quran says : O' you who believe, believe in Allah and His Messengers and the Book which He revealed to His Messenger and the Books which He revealed before.

And whoever disbelieves in Allah and His Angels and His Books and His Messengers and the Last Day, he indeed strays far away (4 : 136). Addressing the last Prophet Mohammad (P.B U.H.), Allah says : We indeed have revealed to thee clear Messages, and none disbelieve in them except the transgressor (2 : 99). Those who believe and do good, and believe in that which has been revealed to Mohammad (P B.U.H.)—and it is the truth from their Lord—Allah will remove their evil from them and improve their condition (47 : 2).

3. The various Religious Books

In "Religion the Science of Life" I have dealt with the nature, compilation and authenticity of the various Religious Books including the Vedas of Hinduism, Pali and Mahayana literature of Buddhism, Avesta of Zoroastrianism, Bible consisting of the Torah, Zabur and Injil of Judaism and Christianity, as well as the Holy Quran in a bit detail. The first three admittedly have no divine source and do not fall within the category of the "Books of Allah". As regards the Old Testament and the New Testament of the present day Bible, there is no doubt about it that they are all of very late compilation. The real Torah, Zabur and Injil have been completely destroyed centuries ago. The different compilations of the present day Bible are nothing more than a compendium of distortions, conforming to and being the result of personal likings and dislikings of the compilors themselves according to the need of the time. They have neither been translated from the original books nor the original books could be consulted obviously because they were not available. Then there is no dispute even as regards the fact that additions, alterations and modifications have been made in them from time to time. Quran also speaks of the corruptions made by Bani Israel in the Word of Allah. Addressing the Prophet, Quran says : do you hope that they would believe in you, and a party

from among them indeed used to hear the Word of Allah, then alter it after they had understood it, and they know this (2 : 75). Quran condemns those who made changes in the Word of Allah against any material gain. It says : those who take a small price for the covenant of Allah and their own oaths, they have no portion in the Hereafter, and Allah will not speak to them, nor will He look upon them on the Day of Resurrection, nor will He purify them, and for them is a painful chastisement (3 : 76). And certainly there is a party of them, who lie about the Book that you may consider it to be a part of the Book while it is not a part of the Book; and they say it is from Allah while it is not from Allah; and they forge a lie against Allah whilst they know (3 : 77). Some of those who are Jews alter the words from their places and say : we have heard and we obey, and say : hear without being made to hear, and say : "Ra-ina", distorting with their tongue and slandering religion. And if they had said : we hear and we obey, and hearken, and "unzurna", (in place of "Ra-ina"), it would have been better for them and more upright; but Allah has cursed them on account of their disbelief, so they believe not but a little (4 : 46). Regarding Bani Israel Allah further says : they altered the words from their places and neglected a portion of that whereof they were reminded. And thou wilt always discover treachury in them excepting a few of them (5 : 13). Regarding the Christians also, Quran says : with those who say, we are Christians, We made a convenant; but they neglected a portion of that whereof they were reminded (5 : 14).

4. The Bible

The obvious result, therefore, is that neither the original Word of Allah has been maintained nor the real meaning thereof kept intact in the Bible. In view of this position one can very well understand what ultimate benefit one can have for the life in this world as well as

in the Hereafter by following these books. Will it not be a sheer wastage and ultimate destruction of the life as a whole if one still goes on seeking after the truth in and expecting the salvation by acting upon those books which have no definite origin and undisputed authenticity at all?

5. The Quran

There only remains the Holy Quran which is undoubtedly the only authentic record of Allah's Messages kept intact both as regards the actual Words as well as the real meaning. Allah says : by the Book that makes manifest ! surely We have made it an Arabic Quran that you may understand. It is the original of the Book with Us, truely revealed, full of wisdom (43 : 2-4). It is a Message of importance (38 : 67). It is a Reminder to the Nations (38 : 87- 68 : 52). Allah guards His Messengers (72 : 27), to ensure true delivery of His Messages (72 : 28) and Allah is the guardian of the Message (15 : 9).

6. A Challenge

Then there is a challenge. Allah says : if you are in doubt as to that which We have revealed to Our servant, i e. Prophet Mohammad (P.B.U.H.) then produce a verse like it and call on your helpers besides Allah if you are truthful (2 : 23). They cannot even forge it. Allah says : this Quran is not such as could be forged by those besides Allah, but it is a verification of that which is before it and a clear explination of the Book, there is no doubt in it, from the Lord of the world; or say they : he (i.e. the Prophet) has forged it?, say : then bring a verse like it, and invite whom you can besides Allah, if you are truthful (10 : 37-38). Quran asks the Prophet to say : if men and Jinn should combine together to bring the like of this Quran, they cannot bring the like of it, though some of them are helpers of others (17 : 88).

7. Message and Warning

Quran is a [illegible] well as a Warning to all. Allah asks the Prophet (P.B.U.H) to say : this Quran has been

revealed to me so that with it I may warn you and whomsoever it reaches (6 : 19). Blessed is He Who sent down the discrimination upon His servant i.e. Prophet Mohammad (P.B.U.H.) that he might be the Warner to the Nations (25 : 1). It contains similitudes of every sort and has no crookedness and is meant to guard against evil (39 : 27-28). It is inclusive of all right Books, or in other words it consists of all those right directions which are necessary for the guidance of man, whether previously revealed or not (98 : 3). It verifies that is before it of the Book and is a guardian over it (5 : 48).

8. Finality

The Message of Allah has been completed in the Holy Quran and Allah has chosen Islam as the Religion for the mankind (5 : 3). The Book has been revealed having no crookedness, rightly directing to give warning of a severe punishment from Him, and to give good news to the believers who do good that their's is a goodly reward (18 : 1-2). It contains no discrepancy (4 : 82).

9. The Truth

Quran is a truth which has come and falsehood has vanished. Surely falsehood is ever bound to vanish (17 : 81). It is a healing and a mercy to the believers (17 : 82). It is a healing and guidance to those who believe, and it is obscure to those who believe not as there is deafness in their ears (41 : 44). It brings man from darkness to light (14 : 1). It was promised to Adam while leaving the Paradise with Eve (2 : 38). It purifies and teaches wisdom and that which man did not know (2 : 151). It teaches morality (6 : 152). It asks men to serve none but Allah and do good to parents (17 : 23-24). It asks men not to associate any other god with Allah (17 : 39). It encourages good and condemns evil (70 : 21-35). It is meant for success of mankind (2 : 1-5). Allah confirms those who believe with the sure word in this world's life and in the Hereafter (14 : 27). Addressing the

Prophet (P B.U.H.), Allah says : this is the Book We have revealed to thee abounding in good, that they may ponder over its verses and that the men of understanding may mind (38 : 29).

10. The Guide

Quran is the Word of Allah, and the Word of Allah is the only guide as regards the metaphysical problems as well as the physical needs of mankind. The guidance which it gives is complete, final and exhaustive of all knowledge as well as action of man. Excepting the Word of Allah, there was no other way for Adam to know that sun is sun, moon is moon, plant is plant, man is man and animal is animal. He could only know it because Allah taught him the names of all things (2 : 31). A man could know what is Allah, what is Universe and what is Man himself only through the Word of Allah. He could listen, see and feel because Allah made for him ears, eyes and heart (67 : 23). He could eat because Allah asked him to eat (16 : 114), and wear because Allah gave him clothing (7 : 26). He could speak because Allah gave him expression (55 : 3-4), and he could learn because Allah taught him the use of pen and told him what he knew not (96 : 4-5). It could only be known through the Word of Allah that the earth and Heaven and all between them belong to Allah (20 : 6).

11. Knowledge

There could be no Philosophical understanding, Scientific research or Technological invention, had Allah not asked the mankind to reflect on the phenomena of nature, the creation of the Heaven and the earth, the changes of season, rotations of day and night, the sea, the clouds, the winds, the sun, the moon, the stars and the laws they obey. It bids to ponder over the mysteries of death and birth, growth and decay of man and nations and to contemplate over the sun-sets, dawns, hills, streams, revines, vineyards, gardens of palm, cattle going out to pasture and returning home, the canopy of the starry Heavens, the ships

sailing on the sea, and the beauties of the soul more than those of the sense (2 : 164 – 3 : 190 – 10 : 6 – 13 : 2 16 : 78 – 40 : 67 45 : 5). There could be no iron industry if Allah would not have taught the melting of iron and its use for the purposes of war and peace (34 : 10-11 57 : 25). There could be no sailing of ships if Allah would not have guided Noah how to prepare the sailing boat and use it during the Mighty Flood of the human history (11 : 37-38).

12. Life after death

There could be no idea of life after death if Allah would not have told all about it (2 : 4 5 : 13 82 : 19), and actually got it demonstrated through Abraham (2 : 260), and one more person, most probably Prophet Ezra (2 : 259). Similarly the higher values of life are only due to the Word of Allah which guided Abraham against Nimrud, Moses against Pharoah and Prophet Muhammad (P.B.U.H.) against the Quresh of Mecca, and which kept firm the hearts of Abraham and his son Ismail, and Jacob and his son Joseph in the test of sincerity and devotion, patience and forbearance; and which helped Noah, Abraham, Swaleh, Hood, Lot, Sheaib, Moses, Jesus and the Last Prophet Muhammad (P.B.U.H.) in keeping up the flag of Allah flying amidst the satanic forces all-round.

13. Morality

One could not even think of respect and service to the parents (17 : 23-24), safeguard of the person and property of others (2 188 4 29), or abstenance from wine, adultery, gambling and usury, unless the Word of Allah would have guided us in this respect. It is only through the Word of Allah that we could declare unlawful the murder, and slay free for the free and slave for the slave (2 : 178-179), or flog each of the adulterer and the adulteress with hundred stripes (24 : 2) ; or cut off the hands of the thief (5 38), or know that one who swallows usury cannot arise except as he arises whom the devil prostrates by his touch (2 : 275).

Then, truth, sincerity, purity, unselfishness, humility, patience, perseverence, thankfulness, self-control, chastity, charity, courage, forgiveness, all this could only be known through the Word of Allah. Besides this the modes of belief, worship, prayer, and the ways to pass on the life as a whole, the manner to deal with wife and children, friends and foes, and to achieve the success of life in this as well as the Next World, all this also could be known to us through the Word of Allah alone. The Word of Allah or in other words the Book of Allah is, therefore, an undisputed part of our faith and this faith we have to maintain throughout our life.

14. Objections to Quran

Before concluding, I think, I should also say a few words relating to the objections raised by the non-believers to the Holy Quran. The main objections were : that it has not been revealed all at once; that Signs of Allah have not been sent down with it; that it was prepared or forged by the Prophet (P.B.U.H.) himself; that some body used to dictate it to the Prophet (P.B.U.H.); that it was a lie and contains nothing but old stories; and so on? Let us see what Quran itself says regarding these objections.

Those who disbelieve say : why has not the Quran been revealed to the Prophet all at once? Allah says : thus we strengthen the heart of the Prophet thereby and We have arranged it well in arranging (25 : 32). And it is the Quran We have made distinct so that thou may read it to the people by slow degree, and We have revealed it in portion (17 : 106). Allah asks the Prophet (P.B.U.H.) to say to the non-believers : believe in it or not, surely those who are given the knowledge before it, fall down prostrate on their faces, when it is recited to them (17 : 107).

The non-believers say : why are not signs sent down upon the Prophet (P.B.U.H.) from his Lord? Allah asks

the Prophet (P.B U.H.) to say: Signs are with Allah only, and I am only a plain warner (29 : 50). Is it not enough for them that We have revealed to thee the Book which is recited to them? Surely there is Mercy in this and a Reminder for a people who believe (29 : 51). Say: Allah is sufficient as a Witness between me and you (29 : 52).

The non-believers say that the Prophet (P.B U.H.) has forged it. Allah asks the Prophet (P.B U.H.) to say to them: bring a verse like it and invite whom you can besides Allah, if you are truthful (10 : 38). At another place Allah asks the Prophet (P.B U.H) to say to the non-believers; bring ten forged verses like it and call upon whom you can besides Allah, if you are truthful (11 : 13). Allah says: when We change a Message for a Message, and Allah knows best what He reveals, the non-believers say to the Prophet: thou art only a forger. Allah says: nay, most of them know not (16 : 101). Whatever Message We abrogate or cause to be forgotten, We bring one better than it or one like it. Knowest thou not that Allah is possessor of power over all things (2 : 106). Allah further asks the Prophet (P.B.U.H) to say: the Holy Spirit has revealed it from thy Lord with truth, that it may establish those who believe, and it has a guidance and good news for those who submit (16 : 102). Those who believe not in Allah's Messages, Allah guides them not and for them is a painful chastisement (16 : 104). Only they forge lies who believe not in Allah's Messages and they are liers (16 : 105). They are those whose hearts, ears and eyes Allah has sealed and they are the headless ones (16 : 108) No doubt in the Hereafter they are the losers (16 : 109). There comes not to them a new Reminder from their Lord but they hear it while they sport (21 : 2). The wrong doers counsel in secret and say for the Prophet (P.B.U H.) he is nothing but a mortal like yourself: will you then yield to the enchantment while you see? (21 : 3). They say: he has forged it:

Nay, he is a poet ; so let him bring to us a sign such as the former Prophets were sent with (21 : 5). Allah says : not a town believed before them which We destroyed : will they then believe? (21 : 6) Certainly We have revealed to you the Book which will give you eminance. Do you not then understand? (21 : 10).

In reply to the non-believers, addressing the Prophet (P.B U H), Allah further says ; and thou did not recite before it any Book, nor did thou transcribe one with thy right hand, for then could the liers have doubted (29 : 48). It is clear Message in the hearts of those who are granted knowleage and none deny Our Messages except the iniquitous (29 : 49).

The non-believers also said that a man used to teach the Prophet (P.B U.H.). In this respect their reference was towards one of the five Christian slaves namely : Jabr, Yasir, Aish, Qais and Addas, who were all non-Arabs. In reply Allah says, the tongue of him whom they hint at is foreign (Ajami), but the Quran is in clear Arabic language (16 : 103).

There was yet another objection. The non-believers used to say : this (i e. the Quran) is nothing but a lie, which the Prophet (P.B U.H.) has forged and other people have helped him in it. Allah says : indeed the non-believers have brought an iniquity and a falsehood (25 : 4). They also used to say : they (i e. the Messages) are stories of the ancient, which the Prophet (P.B.U.H) has got written, so they are read out to him morning and evening (25 : 5) Allah asks the Prophet (P B.U H.) to say : He has revealed it who knows the secrets of the Heaven and the earth. Surely He is ever-Forgiving, Merciful (25 : 6).

Quran tells us that the non-believers used to say to the Prophet (P B.U.H.) that we will by no means believe in thee, till thou cause a spring to gush forth from the earth for us, or thou have a garden of palms and grapes in the midst of which thou cause rivers to flow forth

abundantly, or thou cause the heaven to come down upon us in pieces, as thou thinkest or bring Allah and the Angels face to face with us, or thou have a house of gold, or thou ascend into heaven, and we will not believe in thy ascending till thou bring down to us a book we can read. Allah in reply asks the Prophet (P B U.H.) to say : Glory to my Lord! am I aught but a mortal Messenger (17 : 90-93).

The non-believers asked about the revelation. Allah asks the Prophet (P.B U.H) to say : the revelation is by the Commandment of my Lord, and of knowledge you are given but a little. And if We please, We could certainly take away that which We have revealed to thee, then thou wouldst find none to plead thy cause against Us (17 : 85-86). It is a Mercy from thy Lord. Surely His Bounty to thee is abundant (17 : 87). Say : if men and "Jinn" should combine together, they could not bring the like of it (17 . 88). No body can prepare it except Allah (2 : 23). No body can forge it except Allah (10 : 37). It has not been brought by devils nor does it behave them to bring, nor have they power to do so, they are far removed from hearing it (26 : 210-212).

Allah says : We have not taught the Prophet poetry, nor is it fit for him. This is not but a Reminder and plain Quran to warn him who is alive and that the word may prove true against the disbelievers (36 : 69-70). Allah asks the Prophet (P.B U.H) : to recite that which has been revealed to thee of the Book and keep up prayer (29 : 45), and argue not with the people of the Book except by what is best (29 : 46). We have revealed the Book to thee, so those whom We have given the Book believe in it, and none denies Our Messages except the disbelievers (29 : 47).

CHAPTER—5
THE ANGELS OF ALLAH

Belief in the Angels of Allah constitutes the fourth article of faith in Islam Quran says : the Messenger believes in what has been revealed to him from his Lord, and so do the believers. They all believe in Allah, His Angels and His Books and His Messengers (2 : 285). Whoever disbelieves in Allah and His Angels and His Books and His Messengers and the Last Day, he indeed strays far away (4 : 136). Whoever is an enemy of Allah and His Angels and His Messengers and Jibrael and Michael, then surely Allah is an enemy of the disbelievers (2 : 98).

Allah has created the Angels who fly on wings—two, three and four (35 : 1). He sends down Angels with Revelation by His Command on whom He pleases of His servants (16 : 2). The Messages of Allah were revealed to the heart of Prophet Muhammad (P.B.U.H.) through Angel Jibrael by Allah's command, verifying that which is before it and a guidance and glad tidings for the believers (2 : 97).

The Angels celebrate the praise of their Lord and ask forgiveness for those on earth (42 : 5). Those who say, our Lord is Allah then continue in the right way,

the Angels descend upon them, saying: fear not, nor be grieved, and receive good news of the Gardens which you were promised (41 : 30). And how many Angels are in the Heavens whose intercession avails not except after Allah gives permission to whom He pleases and chooses (53 : 26). They yearn vehemently, go forth cheerfully, run swiftly, are foremost going ahead, and regulate the affairs (79 : 1-5). They descend in the Night of Majesty which is better than a thousand months, by the permission of their Lord, for every affair, and say: Peace till rising of the morning (97 : 3-5).

Angels are assigned the task of helping the people. Quran says: Allah helped the believers at Badr with three thousand Angels sent down (3 : 122-123). Addressing the Prophet (P.B.U.H.), Allah says: and when you sought the aid of your Lord, He answered you: I will assist you with a thousand of the Angels following one another (8 : 9). When thy Lord, revealed to the Angels: I am with you, so make firm those who believe. I will cause terror into the hearts of those who disbelieve (8 : 12).

Allah says: those who look not for meeting with Us, say: why have not Angels been sent down to us or why not we see our Lord? Indeed they are too proud of themselves and revolt in great revolt (25 : 21). The Angels came down and destroyed the people of Prophet Lot (11 : 77-83). They also came to give news of Issac and Jacob to Abraham's wife (11 : 71). When Prophet Zakaria prayed to his Allah for an heir, an Angel gave him the news of John (Yahya), verifying the Word of Allah and Honourable and Chaste (3 : 37-38). Angel also came to Mary saying: O' Mary surely Allah has chosen thee above the women of the world, and has chosen thee and purified thee, and O' Marry surely Allah gives thee good news with a Word from Him of one who is Messeah, Jesus son of Mary worth of regard in this world and the Hereafter of those who are drawn nigh to Allah (3 : 41-48).

Angels are used for causing death. Quran says: when the Angels cause to die those who are unjust to themselves, they say: we did not do any evil! surely Allah knows what you did. So enter the gates of Hell to abide therein (16 28-29). When the Angels cause to die those in purity, they say Peace be to you, enter the Gardens for what you did (16 : 32).

The Angels are the recorders of the deeds and they know what man does (82 : 10-12). They are also the Wardens of Fire (74 : 31).

Those who do not believe in the Hereafter name the Angels with female names, Allah says: they have no knowledge of it (53 : 27-28). Allah further says: the non-believers make the Angels, who are the servants of the Beneficient, females. Did they witness their creation? Their evidence will be recorded and they will be questioned (43 : 19).

CHAPTER—6

THE LAST DAY

1. General

Belief in the Last Day or the Day of Judgment is the fifth article of faith in Islam. The Last Day as defined in the Holy Quran is a must both from the point of view of Quran as well as logic. The man has been created with a Will. He is master of his actions. He has the power to take decision. He has been told what is wrong. He has the understanding as well as the option to choose for himself which way to proceed with in the course of life. He also knows that to adopt the right path results in success and happiness and to choose the wrong way leads to suffering and shame. It is, therefore, but natural that after the close of life there should be an estimation of what one has actually done and in all fairness the virtuous should be rewarded and the vicious, punished. If all this show of understanding and action goes without reward or punishment, then the entire paraphernelia of creation becomes meaningless and a mere waste of no avail. The day when the result of all that has been done in this life has to be announced, is known as THE LAST DAY or THE DAY OF JUDGMENT and belief in it for a Muslim is equally a must with other beliefs. Quran is a guidance for one who believes in the Day of Judgment (2 : 4). Any

body who does not believe in the Last Day is one who strays far away (4 : 136).

Allah says surely the Hour is coming. I am about to make it manifest so that every soul may be rewarded as it strives (20 : 14-15), and those who believe not in the Hereafter, We make their deeds fair-seeming to them, but they blindly wander on; they are those for whom is an evil chastisement, and in the Hereafter they are the greatest losers (27 . 4-5). Those who disbelieve in the Messages of their Lord and Meeting with Him, their works are vain (18 105). Their reckoning draws nigh to men, and they turn away in heedlessness (21 : 1). It will come to them all of a sudden and confound them, so they will not have power to avert it, nor will they be respited (21 : 40).

Quran says : O' people keep your duty to your Lord. Surely the shock of the Hour is a grevious thing. The day you see it, every woman giving suck will forget her sucking and every pregnant one will lay down her burden, and thou will see men as drunken, yet they will not be drunken, but the chastisement of Allah will be severe (22 : 1-2). The Kingdom on that day is of Allah's. He will Judge between them. So those who believe and do good, says Allah, will be in the Gardens of Bliss; and those who disbelieve and reject Our Message, for them is an abasing chastisement (22 : 56-57). The Kingdom on that day rightly belongs to the Beneficient and it will be an Hard Day for the disbelievers (25 : 26). The Hour is surely coming. There is no doubt therein. But most people believe not (40 : 59).

The disbelievers ask : when is the Day of Judgment? It is the Day when they are tried at the Fire and said : taste your persecution ! this is what you would hasten on (51 : 12-14). When the trumpet is blown with a single blast, and the earth and the mountains are borne away and crushed with one crash, on that day will the Event

come to pass, and the Heaven will be cleft assunder, so that Day it will be frail, and the Angels will be on its sides, and above them eight will bear that Day thy Lord's Throne of Power, on that Day you will be exposed to view, no secret of yours will remain hidden (9 : 13-18).

On that Day Heaven is as molten brass, and the mountains are as wool, and no friend will ask of friend (70 : 8-10). When the Stars are made to disappear, and when the Heaven is rent assunder, and when the mountains are carried away as dust, and when the Messengers are made to reach their appointed time, to that Day is the doom fixed, to that Day of Decision. And what will make thee comprehend what the Day of Decision is? Woe on that Day to the rejectors (77 : 8-15).

Surely that Day of Decision is appointed. The Day when the trumpet is blown, so you come forth in hosts, and the Heaven is opened so it becomes as doors, and the mountains are moved off, so they remain a semblance (78 : 17-20).

The Day when the Spirit and the Angels stand in rank, none shall speak except he whom the Beneficient permits and he speaks aright. That is the True Day, so whosoever desires may take refuge with his Lord. Truly We warned you of a chastisement near at hand, the Day when man will see what his hands have sent before and the disbelievers will say: O' would that I were dust (78 : 38-40).

The Day when the quaking one shall quake, the consequence will follow in. Hearts on that Day will pulpitate, their eyes down-cast (79 : 6-9). When the sun is folded up, when the stars are dust-covered, when the mountains are made to pass away, when the camels are abundoned, when the wild animals are gathered together, when the cities are made to swell, when the men are united, when the burried alive is asked : for what sin she was killed, when the books are spread, when the

Heavens have its covering removed, when Hell is kindled, when the Garden is brought high, every soul will know what he has prepared (81 : 1-14). When the Heaven is cleft asunder, when the Stars become dispersed, when the rivers are made to flow forth, when the graves are laid open, every soul will know what it has sent before and what it has held back (82 : 1-5).

What will make thee realise, what the Day of Judgment is? The Day when no soul controls aught for another soul, and the command on that Day is Allah's (82 : 18-19). It will be a Mighty Day when men will stand before the Lord of the world and there will be woe to the rejectors on that Day (83 : 5-10).

When the Heaven bursts assunder and listens to its Lord, and is made fit; and when the earth is stretched, and casts forth what is in it, and becomes empty, and listens to its Lord, and is made fit, then as to him who is given his book (of deeds) in his right hand, his account will be taken by easy reckoning, and he will go back to his people rejoicing; and as to him who is given his book behind his back, he will call for perdition and enter into burning fire; surely he was erstwhile joyful among his people; surely he thought that he would never return to Allah (84 : 1-14).

When the earth is shaken with her shaking, and the earth brings forth her burdens, and man says : what has befallen her? On that Day she will tell her news as if thy Lord had revealed to her. On that Day men will come forth in sundry bodies that they may be shown their works, so who does an atom's weight of good, will see it, and he who does on atom's weight of evil, will see it (99 : 1-8).

It will be an Overwhelming Event. Faces on that Day will be down-cast, labouring, toiling, entering burning fire, made to drink from a boiling spring. They will have no food, but of thorns, neither nourishing nor satisfying

hunger. Faces on that Day will be happy, glad for their striving, in a lofty Garden (88 : 2-10).

It will be a calamity, and what will make thee know how terrible is the calamity? The Day wherein men will be as scattered moths, and the mounts will be as corded wool, then as for him whose measure of good deed is heavy, he will live a pleasant life; and for him whose measure of good deeds is light, the abyss is a mother to him. And what will make thee know what that is? A burning fire (101 : 1-11). On that Day you shall certainly be questioned about the boons (102 : 8).

Belief in the Last Day also implies belief in the Paradise, the Hell and the Aaraf. Paradise is the reward for the good and Hell is the punishment for the evil and Aaraf is a place in between the Paradise and the Hell.

2. The Paradise

Paradise is the reward for the good deeds done in this life. Quran says: give good news to those who believe and do good deeds that for them are Gardens in which rivers flow. Whenever they are given a portion of the fruit thereof, they will say: this is what was given to us before; and they are given the like of it. And for them are pure companions, and therein they will abide (2 : 25).

The Garden of Paradise is as wide as the Heavens and the earth. It is prepared for those who keep their duty, those who spend in ease as well as in adversity, and those who restrain their anger and pardon men. Allah loves the doers of good to others; those who, when they commit an indecency or wrong, their souls remember Allah and ask for forgiveness for their sins. And who forgives sins except Allah? And they persist not knowingly in what they do. Their reward is protection from their Lord, and Gardens wherein flow rivers to abide in them; and excellent is the reward of the worker (3 : 132-135).

It is a Garden of Bliss (10 : 9), an abode of peace (10 : 25), which will last so far as Heavens and earth

endure or God pleases (11 : 108). In it are Gardens and Fountains, Peace and Security (15 : 45-46). In it there will be no vain discourse, but only Peace (19 : 62). It contains shades and raised Couches (36 : 56), also fruits and whatever one desires (36 : 57). It is a Garden of Delight (37 : 43). It is a lofty Garden (69 : 22). Its fruits are near (69 : 23).

There the servants of Allah will have a known sustenance and they will sit on thrones, facing each other. A bowl of running water will be made to go round them, white and delicious to those who drink. It will neither deprive them of reason, nor will they be exhausted therewith, and with them there are those who are modest in gaze, having beautiful eyes, as if they were eggs, carefully protected (37 : 40-49).

Therein are rivers of water not altering for the worst, and rivers of milk whereof the taste changes not, and rivers of wine, delicious to the drinkers, and rivers of honey clarified, and all fruits and protection (47 : 15), and all that one whishes and yet more (50 : 35).

It is prepared for those who believe in Allah and His Messages (57 : 21). For them are Gardens and vineyards, and youthful companions, equal in age, and a pure cup. They hear not therein vain words, nor telling a lie—a reward from thy Lord—a gift sufficient (78 : 36).

3. Hell

For those, who disbelieve is the punishment of Hell. Allah says : We shall make them enter Fire. As often as their skins are burnt, We shall change them for other skins, so that they may taste the chastisement (4 : 56). For them there will be sighing and groaning (11 : 106). They will abide therein so long as the Heavens and earth endure except as thy Lord pleases (11 : 107). Hell is the promised place for them all. It has seven gates, for each gate is an appointed portion of them (15 : 43-44).

The companions of the Fire call out to the owners of the Gardens : Pour on us some water or some of that which Allah has provided for you They say : surely Allah has forbidden them both to the disbelievers, who take their religion for an idle sport and a play, and this world's life deceives them. So this Day We shall forsake them, as they neglected the meeting on this Day of theirs, and as they deny Our Messages (7 : 50-51).

Hell is the abode of every insolent opposer. There he is given to drink of boiling water. He drinks it little by little and is not able to swallow; and death comes to him from every quarter, yet he dies not; and before him is vehement chastisement (14 : 15-17). Whoso comes guilty to his Lord, for him is surely Hell. He will neither die therein, nor live (20 : 74).

It is an evil resort (57 . 15). It is for the inordinate, living therein for long years. They taste not therein coolness nor drink, but boiling and intensely cold water (78 : 22-25).

And what will make thee realise what Hell is? It leaves not, and spares not. It scorches the mortal (74 : 27-29) There the shadow has three branches, neither cool, nor availing against flame. It sends up sparks like palaces as if they were tawny camels (77 : 30-33).

It is Burning Fire (83 : 16 101 : 11). It is a Crushing Disaster—a Fire kindled by Allah, which rises over the hearts, surely it is closed in on them (slanderer, defamer who amasses wealth and counts it), in extended columns (104 : 4-9).

4. The Aaraf

In between the Paradise and the Hell is a veil And on the Elevated Places (Aaraf) are men who know all by their marks. And they call out to the owners of the Garden : peace to you ! They have not yet entered in it, though they hope. When their eyes are turned towards

the companions of the Fire, they say: our Lord, place us not with the unjust people (7 : 46-47). And the owners of the Elevated Places call out to men when they recognise by their marks, saying : of no avail were to you your amassings and your arrogance (7 : 48).

5. Taqdir (Destiny)

Closely connected with the belief in the Last Day, Paradise and Hell is the belief in "Taqdir" or Destiny. Everything whether good or evil owes its existence to Allah, obviously because Allah is the Creator, and Sustainer of all. Allah asks the Prophet (P.B.U.H.) to say: All is from Allah (4 : 78). And Allah is ever-Keeper over all things (4 85). There is no body to protect from Allah if He intends to harm, or check Him if He intends to show Mercy to any body (33 . 17). Then why there should be reward or punishment at all? This is because of the choice which a man makes between the good and the evil in exercise of his will which governs all his conscious efforts. Allah has created good and evil and has also told that good brings reward and evil brings punishment, and has then given the choice to man to choose either of these knowing it fully well what result it has to bring for him. Therefore one has to be rewarded or punished according to his own choice obviously because choice of the good in reality means the choice of reward and similarly choice of the evil means choice of punishment. This is but natural. When one knows that fire burns, he must suffer if he still touches the fire. There lies no inconsistency between the Powers of Allah Who has created, and Who also controls, all, and the reward or punishment which Allah gives to any person on account of the choice which he makes out of his own free will.

Thus Destiny means the result of every thing. But is it some thing pre-determined ? That is the fundamental question. In fact the word pre-determination is of wide import and it has to be understood in the context it is

used. One significance of this word is that every thing stands already and fully settled. This significance appears to vitiate against the choice which Allah has given to man to act in this or that way and get the reward or punishment accordingly. Pre-determination in the sense that Allah knows what a man will do in particular circumstances, is in reality no pre-determination; it is merely a matter of knowledge. Allah knows every leaf that falls (6 : 59). There is yet another sense of pre-determination which relates to the plan or scheme of the things. This in other words means the nature and as regards the nature neither there is any choice given to any body nor is there any question of reward or punishment simply because in that event it is inevitable and irresistible. For instance, there is a particular course of birth, growth and development. There is a particular trend of mind for every body to think and act. There is instinct, emotion, sentiment and basic requirements of food, shelter and sexual satisfaction. There is a natural course of rising and setting of the sun and moon, coming and going of the day and night, falling of rains and growing of crops, vegetables and gardens, and so on. All these things are subject to a definite course of nature which stands pre-determined and there cannot be any question of choice to or interference by any body. Quran says: Allah creates, then makes complete and measures and guides (87 : 3). He creates man, then proportions him or gives him power or puts him to a measure within which he can work (80 : 19). Thus in life and death there is no question of choice. But then how should a man direct or control his life, like a cog in the machine or as an agent of the Free-Will and Free-Behaviour ? Here comes the role of choice for a man in which there is no question of any pre-determination. A man is to eat and drink for the sustenance of his life. There is no question of any choice in it. But what and how to eat and drink ? Here comes the question of choice and there is no pre-determination. A man has to

satisfy his sex. There is no question of choice in it. But how to satisfy it? Here comes the question of choice and there is no question of any pre-determination. Thus in short how a man should live, what he should eat and wear, how should he satisfy his sexual urges, how should he deal with the society, what should be his beliefs, whom should he worship and obey or in other words in what manner he should pass his life as a whole ?, in all this there is a choice for man and obviously no pre-determination exists.

6. Mashiyat : (The Will of God)

Then there is the question of control over the human activities as a whole. This in fact implies the "Mashiyat" (i. e the Pre-ordained Will) of Allah. Allah has given man the power to do a particular thing. This is "Qudrat" (i. e. Power) But whether in particular circumstances Allah may or may not allow a man to do or not to do any particular act ? here comes the role of the "Mashiyat" of Allah. To take a concrete example: Supposing a man has power, choice as well as the means to kill anybody he likes; but whether Allah in His judgement, will or will not allow him to do so is a matter of "Mashiyat". The interference in the choice and use of powers given by Allah to a man, therefore, is on account of "Mashiyat". A man in any case whether he is able to complete the act he intends to do or not, has to be rewarded or punished for the intention and the steps he takes for commission of the act because of the choice which he exercises in respect of any particular act he chooses to do in particular circumstances.

Thus in order to understand Destiny one has to keep in mind that Allah is the Creator of all that exists in this Universe or any where else, may it be good or bad. It is also to be kept in mind that Allah is the Over-all Controller and Administrator of all. He has created man

with Wisdom and Will and has given him the power to choose between good and evil and act according to his own understading and volition knowing it fully well that his act has ultimately to bring for him reward or punishment according to his own choice. In allowing man to act within his power of choice, the "Mashiyat" of Allah necessarily plays its part to allow or not to allow a man to act or not to act in a particular manner. Of course this is for the benefit of man himself because except for this sort of check or control from Allah, the life and property of any person could never be safe. Exercising the power of choice a man could kill any body or cause any harm to any body else at any time and the entire society would have been disturbed and destroyed. In order to keep a sort of discipline, peace and harmony in the entire society, checks and controls over the powers and actions of men were but natural. Freedom in fact implies the restriction on illegal and unlawful exercise of freedom itself Freedom means freedom for every body and not freedom of one to the exclusion of all. This principle could only be maintained through the controls which the "Mashiyat" of Allah at every moment imposes on the illegal exercise of the freedom of choice by any man in this Universe. Thus the question of punishment and reward arises only in those cases where there is choice for a man to do or not to do any particular act. Where there is no choice, the question of reward or punishment also does not arise.

THE CONCLUDING NOTE ON BELIEF

Before parting with our discussion on Belief let us consider for a moment whether there remains any thing more to be known about the Ultimate Reality or whether what Quran has told us in this respect is enough to satisfy the human understanding? What Quran has said about the Ultimate Reality is from the Ultimate Reality i. e. Allah Himself, and whatever has been told is fully con-

firmed from our own personal observations and experiences in this Universe. Even Philosophy and Science have arrived at the honest admission that all that exists is due to the Wisdom and Will of One Supreme Ultimate Real Being. But what that Being really is?. Philosophy and Science have no means to tell us any thing about it. Both these channels of understanding are after all the result of the human mind itself and are, therefore, obviously subject to the limitations which the material life has imposed on them. We can enter the realm of Reality only when we surpass the boundary marks of matter, and this for a common man is possible only on the incidence of death. Quran says: death is to unfold the Reality (50 : 19). So far we are within the boundary marks of material life, whatever we can ourselves think about the Ultimat Reality is merely a guess work or a blind utterance, of which we neither know the beginning nor the end. Through mental act of understanding we could only guess that the Ultimate Reality would be water, air, fire atom, idea of good, pure form, matter, substance, reason, will, impulse, light and so on. But when confronted with the question relating to the why and how about either of these points of view, we had again nothing definite to say except to advance a sort of vague, indefinite and inconsistant explanation in the form of rarefaction and condensation, chance, teleology, evolution, self-movement, and so on. But all this is no answer to the fundamental questions as to how this Universe has come into existence, what is its aim, and what will be its end. All this, in the words of Quran, is mere conjucture (6 : 116), because of lack of exact knowledge (43 : 20). Quran says: is that you say of God, what you do not know? (2 : 80). Through the mouth of "Jinn" Quran says: "Allah is of Exalted Majesty, and the foolish amongst us used to forge extravagant lies about Him, and we sought to reach Heaven, but we found it filled with strong guards and flames; and we used to sit in some of the sitting places thereof to steel

of hearing. But he who tries to listen now finds a flame lying in wait for him (72 : 3-9). Quran further says : Allah is the Knower of the unseen. He makes His secrets known to none except a Messenger whom He chooses, and He makes a guard to go with the Messenger before him and after him that He may know that the Messenger has truly delivered the Messages of his Lord, and Allah encompasses what is within them, and he keeps account of all things (72 : 26-28). Therefore, these questions could only be properly and thoroughly replied to by the Creator of all Himself, and this is what Quran provides us with. Excepting what Quran has said there can be no exact and all-accurate reply to the Ontological as well as Cosmological problems of the human mind.

Thus the satisfaction of the human mind lies in the disclosure made by the Quran that all that exists is the creation of, and exclusively belongs to, Allah the Almighty; that life in this world is not final, there is yet another life after death which is final as well as eternal, that in order to achieve the perfection, betterment and success of the life in this world as well as in the Hereafter, there should be total obedience to the Commands of Allah received through His Messengers, that all Messengers of Allah right from Adam unto the last prophet Muhammad (P.B.U.H.) have come with one and the same Message i. e. Islam, and all should be believed in without making any distinction between them, that the Messages of Allah have been recorded initially in the form of Torah, Zabur and Injil and finally the Holy Quran each word of which is final and free from every sort of interpolation or corruption, that there are Angels of Allah through whom different affairs of the world are being managed and Messages of Allah are being sent to the Prophets, that after death there will be resurrection of all and everybody will have to fully account for to Allah for what he has done in this world and there shall be reward of Paradise for the

good and punishment of Hell for the evil deeds, and so on. Quran gives all necessary details of the act of creation, growth and development, life, death and resurrection, reward and punishment, Paradise and Hell. It also tells all about the human nature, freedom, control, beginning as well as the end of life and all that has to take place in the Hereafter.

BOOK—II

P R A Y E R

SYNOPSIS

Zikr, Salaat, Zakaat, Som, Haj.

PRAYER

I have used the word "Prayer" as title to this Book as equivalent to the Arabic word "Ibadat" which is a very wide term and particulary, when used in the Quranic sense, it includes each and every action of a man in obedience to the Commands of Allah. Thus in its wider sense it will include not only beliefs, prayers, fasting, paying of the poor-rate, and pilgrimage to Mecca but also marriage and performance of merital obligations, up-bringing and maintenance of children, obedience and service to parents, help to the relatives and other needy persons, acquiring and imparting of knowledge, doing justice and fighting in the battle field, formation of government and administration of the state, and so on.

I have already dealt with "belief" in Book I. Here I am dealing with Zikr, Salaat, Som, Zakat and Haj. The rest will be dealt with in subsequent Chapters at their proper places.

CHAPTER—1

ZIKR

1. General :

Zikr, according to Quran, is the best of Ibadat. Quran says: *Wala Zikrullah-e-Akbar* (29 : 45). Zikr in Islam means remeberance of Allah. It consists in the recitation of Allah's Names. Allah says. *Fazkrooni Azkurkum* i.e. remember Me and I will remember you (2 . 152). The Prophet Muhammad (P.B.U H) says: *Afzaluz-Zikr Laa Ilaha Illallah-o-Muhammad-ur-Rasullullah.*

Zikr is in fact the very fundamental of faith and the fountain-head of all human activities in Islam. Keeping Allah in memory at every moment of thought and action is in fact the *via-media* of seeking Allah's guidance and help at every step of our life. Thus Zikr forms the ground work of all human activities in the Islamic life. In that view of the matter, not only recitation of the short Quranic words and phrases like *Allah, Subhanallah, Al-Hamd-o-lillah, Allah-o-Akbar* or recitation of the Holy Quran in part or in full, but also offering of prayers, keeping of fasts, paying the poor-rate, helping the needy persons, marriage and patronage, war and peac, justice and administration, all come within the purview of "Zikr", because the underlying purpose of all these activities of the human life in Islam is nothing but rememberance of Allah and enforcement of His Commands through *Amr Bil*

Maroof Wa Nehi Anil Munkar i.e. the order or command for things permissible and abstinance from things forbidden by Allah.

Zikr is not confined to human beings alone. Quran says that even the (seven) heavens and the earth and all that is in them remain busy in Zikr (all the time), but you do not comprehend their mode of Zikr (17 : 44), Quran asks of the human beings to remember Allah standing, sitting and reclining (4 : 103). It further says: "remember thy Lord within thyself humbly and with fear and in a voice not (unduly) loud, at the morning and evening and be not of the heedless" (7 ; 205); and "be of those who make obeisance" (15 : 98) ; and. "recite Quran at the dawn! surely recitation of Quran at the dawn is witnessed (17: 78). Allah orders that when Quran is being recited, listen to it and observe silence, so that mercy may be shown to you (7 : 204). According to Quran believers are those whose hearts are full of Fear when Allah's Name is mentioned, and when His Messages are recited to them, they cause increase in their faith and in their Lord they trust (8 : 2).

As already stated, Zikr is to keep the rememberance of Allah. It maintains and strengthens the relation of man to Allah, and thus keeps the hearts alive and mindful to its duties to its Creator. According to Quran it gives consolation and contentment to the heart; "*Ala-be-Zikrullah-e-Tatma-innal Quloob*" (13 : 28). Contentment of the heart is no doubt the safeguard against all the diseases of mind and soul and undoubtedly forms the back bone of all virtuous activities of the human life. It is the door way that leads to success in every walk of life. Only a contended heart can enjoy the life in reality and achieve its success, and according to Quran, contentment flows from the Zikr of Allah.

2. Mysticism

In the realm of Mysticism which in fact is the contemplative and meditative mode of worship in the transcen-

dental sense, the blessings of *Zikr* are even more pronouncedly manifest. For the Mystics *Zikr* is really the "agent purifier" of the human heart and soul. The very first step in the Mystic Life is to start with *Zikr* i.e. recitation of the Names of Allah as suggested by the Spiritual Guide known as "Peer" or "Murshid". In Mysticism Zikr is sometimes hidden (i.e. in the nature of reflection or meditation) known as "Zikr-e-Baatin" which consists in "Tasawwur" i.e. imagination, or manifest known as "Zikr-e-Zahir" which consists in open recitation of the Quranic words and phrases or the Names of Allah. Sometimes it is "Khafi", sometimes "Jali". It is also "Jalali" (authoritative and commanding) as well as "Jamali" (aesthetically refined and merciful), according to the need of the pupil i.e. "Mureed", time, place and other circumstances.

Zikr in the Mystic life leading to the office of Wilaayat passes through the stages of Qaal, Haal and Qiyam or Istiqamat.

QAAL

"Qaal" which literarily means "speech" is the first and foremost mode of expression of the inner state of mind. Therefore it is made a part of the acceptance of faith in Islam. It is for this reason that the Mystics, to start with, ask their pupil to recite by utterance of the mouth some Quranic words or verses or the Names of Allah, strictly according to the specified limits, without the use of his own intellect or wisdom to satisfy his craze both as regards the meaning of the words as well as the purpose of their recitation. This is obvious because neither the pupil really knows the significance and the outcome of its recital, nor has he the capacity to comprehend it at this stage, nor is it at all necessary for him to know it before hand. He is more or less like a child just admitted to the elementary classes of a school, where he starts reading the first alphabets without bothering about

their sense and purpose, because even if the child is told all about the use of alphabets as is done in the advanced stages of learning, neither has he the capacity to know and understand it, nor can it be of any help to him at that stage. For him mere recital of the alphabets, as the teacher guides, is the only thing necessary as well as beneficial.

Recital of the Quranic words and phrases or the Names of Allah with utmost reverence and in strict unswearving obedience to the guide lines suggested by the spiritual guide, ultimately brings the pupil in the stage of "Fazkrooni" and provides a communion between him and Allah through his Spiritual Guide. But this is not all. This is, in fact, the first step only. In this stage sometimes due to the inadequacy of the guidance and sometimes on account of defective performance or inaccurate following of the guide's instructions, the pupil falls in difficulty and a sort of confusion develops in his mind and hinders farther progress. Mystics call this state of affairs as "Qeel-o-Qaal". To avoid this situation accuracy of the guidance, experience of the guide, strict following of the instructions and above-all the divine favour are a must.

HAAL

"Haal" is the next stage. The first stage i.e. Qaal is complete by perfection of the man in "*Fazkrooni*". Then there is response of "*Azkurkum*" from Allah, and this is the stage of Haal. In this stage there starts a reaction from the Ultimate Reality and man sometimes has strange type of spiritual experiences. But all that man experiences in this stage is of primary nature. The spiritual flashes that fall on the heart and soul of man are momentary as well as elementary. But the experiences a man has in this stage sometimes surpass the Common understanding. He witnesses and enjoys something which he cannot explain in words.

In this state i.e. while undergoing spiritual exercises for accomplishment of "Haal", complete following of the instructions of the guide, experience of the guide himself as well as divine favour are extremely necessary. Because all that a man gets in this stage also is not final. Sometimes what a man gets in this stage, he, due to inexperience and improper guidance, thinks it to be all, and becomes proud of it. This results in the stoppage of further progress, because spiritual progress is also just like the progress in all other affairs of life. Contentment as regards achievement at any moment is fatal to the further progress. Spiritual training requires complete patience, absolute obedience to the guide, utmost humility and sincerity of heart, constant labour and hard working till attainment of perfection in the stage of Haal which opens the door way to the realm of Qiyam.

QIYAM

The third stage of Mysticism is "Qiyam" or "Istiqamat" which is the starting point of "Wilaayat". In this stage the momentary flashes of the Divine Light become more or less permanent as well as continuous. Here the human heart receives a sort of satisfaction and contentment and remains often busy in the Divine Reflections which state is known as "Istighraaq". In this stage the Mystic begins to understand the reality of things, matter for him becomes unreal and perishing, necessities of life i.e. food, clothing, etc., become unimportant, and he begins to advance towards unfolding of the secrets of nature, and he ultimately and intentionally surrenders himself to the Will of Allah and enters into the stage of "*Ba'la-Man-Aufa-Be-Ah-de-hi-Wattaqa-Fa-Innallaha-Yu-Hibbul-Muttaqin*" (3·74) i.e. whoever fulfils his promise and keeps his duty, then Allah surely loves the dutiful, and "*Wa-Howa-Yata-Wallas-Swaleheen*" (7 . 196) i.e. Allah is friend of the righteous. Reaching this stage the Mystic depends completely upon Allah even for the continuance and sustenance of his life

and this is known as "*Tawakkal*", and there remains no fear or sorrow for him. This is the stage of which the Quran says "*Innal-Lazeena-Qaloo-Rabbonalla-Ho-Sum mas-taqamoo - Fala - Khaufun Alai - Him - Walahum - Yahzanoon*" (46 : 13), and "*Alla Inna Aulia Allah-e-Laa Khaufun Alai-him Wala Hum Yahzanoon*" (10 : 62).

But it may be noted that while the Mystic has no fear of any thing, the fear of Allah increases in his heart to its utmost. This is the stage where Allah Himself loves the Mystic. As the Prophet Mohammad (P.B.U.H.) says: "*Man-Kaana-Lillah-e-Kaanallah-o-Lahoo*" (Mishkat) i.e. one who becomes of Allah, Allah becomes of his.

WILAAYAT

The third stage i.e. Qiyam, as stated above, is the starting point of Wilaayat and in its further and unlimited progress, Wilaayat itself passes through various other stages, the first of which is known as "Raza-e-Elahi" (i.e. Divine Pleasure). In this stage the Mystic identifies his own wishes and volitions completely with the wishes and volitions of Allah. He says whatever Allah wants him to say and does whatever Allah asks him to do. What he receives from Allah, he is happy with it. There is no question of any objection, complaint, grudge or resistance from him. Regarding this stage of nearness to Allah, Prophet Mohammad (P.B.U.H.) says "*Fa-Kunto Sam'a-hullazi Yas-ma-o-behi, Basara-hullazi Yubsero behi, wa Yadahullati Yab-tasha-o-beha, Wa Rijla-hullazi Yamshi beha*" (Bukhari and Mishkat) i.e. Allah says: "I become his ears through which he hears, eyes through which he sees and hands through which he holds and legs through which he walks. This is because "*Man-Kaana-Lillah-e-Kaanallah-o-Lahoo*", i.e. one who becomes of Allah, Allah becomes of him. This is the stage of "*Rade-Yallah-o-Anhum-Wa-Radoo-Anhu-Zaalika - Leman - Khashia - Rabba,*" (98 : 8) and for such people Quran says "*Lahamul Bushra-Fil-Hayatid-dunya-Wa-Fil-Aakhira-Laa-Tabdeela-Le - Kale-ma-Tillah-Zaalika Huwal-Fauzul Azeem*" (10 : 64) i.e. for

them there are glad tidings and good news in both worlds, and words of Allah are final, and this is a great achievement.

MAJZOOB

From this stage Mystics divide in "Majzoob"[1] and "Saalik"[2]. The first is mainly concerned with the spiritual progress of his own self and is often totally neglectful towards others. In its extremity "Majzoobiyat" makes man careless of worldly discipline and requirements of even food, clothing and shelter or family life or gain or loss in the worldly sense. He completely merges in Istighraaq and becomes totally unmindful of every thing except Allah.

SAALIK

Saalik on the other hand is concerned with the well-being and spiritual development of others also besides that of his own self. He does not lose his senses and always tries to maintain the norms of discipline. He keeps family, earns livelihood and lives as other human beings live and through spiritual methods particularly through good behaviour mends others and guides them on the right path. It is for such persons that Quran says: "*Wat-tabe-Sabeela Man-Anaba-Ilaiya*" (31 ; 15) i.e. follow those who turn to Us, and the Holy Prophet Mohammad (P.B.U.H.) declares "*Alai-kum - Sunnatee - Wa - Sunnatul-Khulafa-ir-Rashedeen*" They acquire the best character and act on "*Khal-qinnasa be Khulqin Hasanin*" i.e. act nicely with people, because "*Inna-Momina-Le-dardo-Be Husn-e-Khulqe-hi Darajatoo - Qaaimul - laile-Wa-Qaaimun-nahar*" (Abi Daud and Aisha) i.e. Momin due to good behaviour reaches the stage of prayers in night and fasting in day, and "[illegible] *Momin* [illegible] *Qiyama Khulko Hasanun*", i.e. on the Day of Judgment good behaviour will be the heaviest amongst the good deeds of a Momin.

[1] [illegible] to the exclusion of all

[2] i.e. conscientious Way-Farer.

They endeavour for the spiritual well-being of the society and in this respect *"Wala Yakhafoona Lau-mata-Laaim"* (5 : 54) i.e. they do not care for those who lay blames and accusations. They are those who *"Yad'oona-Ilal-Khair Wa-Yan-howna Anil Munkar Wa Oolaika Humul Muflehoon"* (3 : 104) In their further progress, they are made *Qa'deen; Mujaddadin* and *Mehdeen*.

In all these stages of Mysticism, Zikr manifests itself with unhindered regularity and consistant ascendency in form and excellence as the Mystics advances from grade to grade in his ever forward march towards his final goal i.e. attainment of communion with God. Thus the basic purpose of Zikr in Mysticism is purification of the heart and achievement of nearness to Allah. There are various schools of Mysticism in Islam, particularly the Qadria, Sohrawardia, Naqshbandia and Chishtia. Each school has its own set principles of Zikr to pass through the various stages of Mysticism, but the ultimate goal of all is one and the same, i. e. attainment of "Wilaayat".

As said earlier, Zikr is either manifest as in the case of vocal recitation of the words and phrases of Quran or the Names of Allah, as well as hidden which consists in "Tasawwur" or imagination. To start with, the pupil is asked to keep his eyes closed and breath stopped for as much time as he can possibly do so, and observe the image of his own *Peer* i. e. the guide. By and by and through long continuous practice the pupil arrives at a stage where image of his own *Peer* goes away and the Divine Light comes in and the pupil enjoys a direct relationship with the Ultimate Reality. This state of affairs passes through the three welknown stages of Fana-fis-Sheikh[1], Fana-Fir-Rasool[2] and Fana-fil-Lah[3] which is the ultimate goal of Zikr in Mysticism.

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[1]Annihilation of one's self in the personality of his Murshid i. e spiritual guide

[2]Annihilation of one's self in the personality of the Holy Prophet Mohammad (P.B.U.H.).

[3]Annihilation in the Divinity.

3. Zikr in general and Zikr in particular

Apart from Zikr in Mysticism, generally Zikr in Islam consists in recitation of the Names of Allah, words and phrases of Holy Quran, the recitation of Quran itself, Prayer, Fasting and other religious performances. Zikr underlies all forms of Prayer (Ibaadat) and continues through out the life of a Muslim. It is, however, pertinent to keep in mind that "Ibaadaat" (i. e. prayers) are general as well as particular. General "Ibaadat" consists in "Zikr". Particular "Ibaadat" consists in all other modes of "Ibaadat". For the general "Zikr" there is no time and space provided. The particular "Zikr" is timely in the sense that it is to be performed at specified times as for example "Salaat" and "Som". It is also conditional as in case of "Zakat" and "Haj." as well as spacial as for example the "Haj" which can only be performed at Arafaat near Mecca. Another difference between general "Zikr" and particular "Zikr" is that when the time and other conditions for particular "Zikr" are available, the particular "Zikr" supercedes the general "Zikr", as for example recitation of the Holy Quran is a general "Zikr" but when time for offering of "Salaat" comes, recitation of the Quran has to be stopped and "Salaat" is to be offered first. Similarly when "Jehad" becomes compulsory, general "Zikr" is suspended and even "Salaat" is to be offered under the special conditions laid down for it during the "Jehad".

CHAPTER—2

SALAAT (offering of the Prayer)

1. General

Salaat which is generally known as offering of the prayer is the second in order of the five fundamentals of Islam i.e. *Tauheed*, *Salaat*, *Som*, *Zakat* and *Haj*. All these are known as the Five Pillars of Islam out of which the first three are a must for every Muslim irrespective of richness or poverty while the last two are compulsory for men of means only.

"Tauheed" consists in the exclusive belief in and total obedience to the One Supreme God. This we have already dealt with in the Book on Belief. We have also dealt with "Zikr" in general in chapter 1 of this Book. Here we are mainly concerned with "Salaat" which is one of the special and compulsory forms of "Ibaadat" (prayer) in Islam.

2. Salaat and Prophets of Allah

Salaat has always been the most important, basic and compulsory form of prayer of the Religion of Allah. It has been introduced, offered, propagated and maintained by all the Prophets of Allah right from Adam upto the last Prophet Mohammad (P.B.U.H.). Allah says: for every Nation We appointed acts of devotion that they

might mention the Name of Allah (at the time of sacrifice) on what He has given them of the cattle and quadrupeds (22 : 34). Abraham, while settling his wife Hajra and child Ismail near Mecca, prayed : "Our Lord, I have settled a part of my offspring in the valley unproductive of fruit near Thy Sacred House, Our Lord, that they may keep up prayer" (14 : 37). Abraham also prayed : "My Lord, make me keep up prayer and from my offspring too" (14 : 40). Regarding Abraham, Lot, Issac and Jacoob, Allah says : "We revealed to them the doing of good and keeping up of prayer" (21 : 73). Prophet Ismail enjoined on his people prayer and alms-giving (19 : 55). But there came after them an evil generation who debased prayers and fell to lusts and caprices, so they will meet perdition (19 : 59). Even in the Torah there was Commandment of Allah to Bani Israel to keep up the prayer (2 : 83, 5 : 12). According to Quran those to whom Book was given were enjoined to keep up prayer (98 : 5). Moses (20 : 14), Aron (Haroon) (10 : 87), David (38 : 17-18), Shoaib (11 : 18), Zacharias (19 : 11), Jesus (19 : 31), and all other Prophets were ordered to keep up prayer and they kept up prayer throughout. Similarly the last Prophet Mohammad (P.B.U.H.) was ordered to keep up prayer (108 : 2). Allah asks him to "tell My servants who believe, to keep up prayer" (14 : 31); and "enjoin prayer on thy people and steadily adhere to it" (20 : 132); and, "recite that which has been revealed to thee of the Book and keep up prayer (29 : 45).

3. Purpose

In fact Salaat is one of the basic conditions of piety which is necessary to draw benefit out of the Holy Quran (2 : 3), because prayer keeps one away from indecency and evil (29 : 45). It is for Allah's rememberance (20 : 14). Allah's rememberance is the greatest (29 : 45), and in Allah's rememberance surely hearts find rest (13 : 28). Therefore Quran throughout asks the believers to "keep

up prayer" (2 : 110), "seek assistance through patience and prayer" (2 . 45 2 : 153); keep up prayer and duty to Allah" (6 : 72 22 78), "keep up prayer, pay the poor-rate and obey the Messenger, so that mercy may be shown to you" (24 : 56=58 . 13); "keep your duty to Him and, "keep up prayer and be not of the polythiests" (30 · 31); and, "keep up prayer and pay the poor-rate and offer Allah a goodly gift" (73 : 20).

4. Salaat as mark of distinction

Salaat is the mark of distinction between the believers and non-believers. Allah says : those who keep up prayer and spend out of what We have given them, they are the believers in truth (8 : 3-4). They enjoin good and forbid evil and keep up prayer and pay the poor-rate (9 : 71 = 27 : 2-3). Regarding the last Prophet Mohammad (P.B.U.H.) and his Companions, Quran says : thou seest them bowing down, prostrating themselves, asking Allah's grace and pleasure. These marks are on their faces in consequence of prostration. That is their description in Torah and in Injeel i.e. Bible (48 : 29).

A regards the non-believers, Quran tells that when in the Hell they will be questioned by the believers : "what has brought you into Hell"? they will say : "we were not of those who prayed nor did we feed the poor (74 : 42-44). Allah commands the last Prophet Mohammad (P B.U.H.) and through him each of the believers to keep duty to Allah, and keep up prayer and be not of the polythiests (30 : 31). Quran orders to slay the idolators and take them captives and beseige them and lie in wait for them in every ambush until they repent and keep up prayer and pay the poor-rate (9 : 5). If they repent and keep up prayer and pay the poor-rate, they are brothern in faith (9 : 11). According to Quran, only he can maintain the Mosque of Allah who believes in Allah and the Last Day and keeps up prayer and pays the poor-rate and fears none but Allah (9 : 18).

The Prophet Mohammad (P.B.U.H.) says: the difference between a man of belief and unbelief (i.e. *Eeman* and *Kufr*) is that of Salaat (Muslim, Ahmad, Abu Daud, Nisai, Ibne Maja, Tirmizi). According to another Tradition (Hadees) noted by Tabrani with reference to Abaada Bin Saamat, intentional neglect of Salaat is expulsion from Islam. The Prophet (P.B.U.H.) says "the coolness of my eyes is in prayer" (Mishkat : 25).

The believers have been ordered by Allah not to take friends from amongst the disbelievers who make mockery of their religion and calling to the prayers (5 : 57-58). The believers should know that only Allah is their friend and His Messenger and those who believe, keep up prayer and pay the poor-rate and bow down. They shall surely triumph (5 : 56).

Salaat is one of the signs of the pious one (2 : 2-3). According to Quran righteous (2 : 177) and successful (23 : 1-2) are those who are humble in their prayers. Neither merchandise nor selling diverts them from the rememberance of Allah and keeping up of prayer and paying of the poor-rate. They fear a Day in which the hearts and eyes will turn about (24 : 37). There are good tidings (22 : 34-35, 27 : 3) and mercy (31 : 3) for those who keep up prayer and pay the poor-rate and they are on a guidance from their Lord, and they are those who are successful (31 : 4-5). They have been awarded secretly and openly the hope for a gain which will never perish (35 : 29). They will get the mighty reward (4 : 162) and their reward is never wasted (7 : 170). They will be shown mercy (24 : 56). They will have no fear nor shall they grieve (2 : 277). They are in gardens, honoured (70 : 35). For them are gardens of perpetuity (13 : 22-23).

5. Salaat is Compulsory

Salaat is compulsory for five times a day. The different timings are of *Fajr*, *Zohr*, *Asr*, *Maghrib* and *Isha*. The five times prayers are taken from the following verses of the

Holy Quran. Quran says: "keep up prayer at the two ends of the day and in the first hours of the night (11 : 114). Of the two ends of the day, according to the commentators of Quran, the first is "Fajr" or Prayer before the sun-rise and second includes the "Zohr" or the early afternoon and the "Asr" or the late afternoon prayer. In the first hours of the night we have the "Maghrib" or the after sun-set prayer, and the "Isha" or the prayer before going to bed. The two afternoon prayers and the two after sun-set prayers, which are spoken of together, are, under special circumstances, said together. Quran further says: "keep up prayer from the declining of the sun till the darkness of the night, and the recital of the Quran at dawn (17 : 78). From the declining of the sun i.e. post meridiam period to sun-set, according to the commentators of Quran, are two prayers, i.e. "Zohr" and "Asr" while from sun-set till darkness there are two prayers i.e. "Maghrib" and "Isha". The fifth one is the morning prayer which is called here as "*Qur-aa-nal Fajr*". Thus all the five times prayers are mentioned. Quran also says: "keep thyself with those who call on their Lord morning and evening desiring His Goodwill (18 : 28). Celebrate the praise of thy Lord before the rising of the sun and before its setting, and glorify Him during the hours of the night and parts of the day that thou mayest be well pleased (20 : 129). Before rising of sun is "Fajr", before setting of sun are "Zohr" and "Asr" and during night are "Maghrib" and "Isha". There is yet another verse of Quran which says glory be to Allah when you enter the evening and when you enter the morning (30 : 17-.40 : 55). and before rising of the sun and before setting (50 . 39), "*Salaatil Fajr*" and "*Salaatil Isha*" are mentioned by name in verse 24 of Chapter 58 and "*Salaatil Wusta*" mentioned in verse 238 of Chapter 2, according to a Tradition reported by Bukhari (58 : 98), is "*Salaatul Asr*". There is mention of "*Salaat-uz-Zohr*" in Verse 18 of Chapter 30. *Juma* prayer is mentioned in Verse 62 of Chapter 9 which reads: "O, you who believe, when the

call is sounded for prayer on *Juma* (Friday), hasten to the remembrance of Allah and abstain from business deal".

Salaat was made compulsory five times a day in the Night of Ascension (*Miraj*) when the Holy Prophet Mohammad (P.B.U.H.) was taken to the Heavens (Bukhari 8 : 1). Earlier, firstly in the first year of the Mecca period after the first Revelation from Allah to Prophet Mohammad (P.B.U.H.) Salaat was offered during the nights only. Then it was made compulsory for morning and evening and thereafter prayer of night was also added. Ultimately in the fifth year after "*Hijrat*" (i.e. Migration to Madina), during the "*Miraj*" (Night of Ascension) order for five times prayer was finally made. *Juma* prayer was started in the first year of "Hijrat" in Madina.

6. Procedure and Ingredients of Salaat

The various modes of worship which the human beings have from time to time adopted are through imagination, silent or loud recitations, sitting, bowing down, prostrating and so on. Quran asks the believers to remember Allah, standing, sitting and reclining (4 : 103). It further says: remember thy Lord within thyself humbly and fearing, and in a voice not loud, in the morning and the evening and be not of the heedless (7 : 205); and, celebrate the praise of thy Lord, and be of those who make obeisance" (15 : 98). Thus there is Command of Allah to remember Him through imagination, silent and loud recitations as well as by physical acts of sitting, standing and reclining. Salaat is in fact exhaustive of all these modes of rememberance of Allah. It is in fact an exercise in Divinity in which the body as well as the soul act simultaneously in perfect union and harmony. It is a composite mode of prayer consisting of several successive stages as follows:—

1. Facing the Qibla i.e. towards the Sacred Mosque known as Ka'bah at Mecca —Quran says: "turn thy face towards the Sacred Mosque, and wherever you are, turn thy face towards it" (2 : 144). Then say: surely I have turned myself, being upright wholely to Him, Who originated

the Heavens and the earth, and I am not of the polytheists (6 : 80). This should be with clear intention of resuming the Salaat. Intention to offer the prayer is necessary. Prophet Mohammad (P.B.U.H.) says "*In-na-mal-Amal-o-bin-Niyyaat-wa-In-na-mal-Amr-i-o-Ma-Nawa*" (Mishkat). This is known as "Niyyat" (i.e. intention).

2. Takbeer-e-Tehreema i.e. utterance of the words "*Allah-o-Akbar*" Quran says : "proclaim His Greatness, magnifying Him (17 . 111), and do magnify thy Lord (74 : 3). "Takbeer" is uttered while standing straight facing the Qibla and with clear intention of resuming the Salaat. With the utterance of "Takbeer" both the hands are lifted up to the respective ears (i.e. right hand to the right side and left hand to the left side ear) and then tied down just below the navel.

3. Qayam which consists in standing straight facing the Qibla after utterance of the "Takbeer-e-Tehreema".

4. Sana (Thana) i.e. recitation of the words "*Subha-na-kal-la-Hum-ma-wa-be-Hamd-i-ka* (20 : 130 52 : 49) *Wa-Tabaara-Kasmoka* (55 : 78) *Wa-ta-Aala-Jadd-o-Ka* (72 : 3) *Wa-la-ila-ha-Ghai-ro-ka* (7 : 59 - 11 : 50 11 . 61)" i.e. O' God I remember Thee with Praise and Glory. Thy Name is blessed, Thy Majesty is exalted. There is no god other than Thyself.

5. Ta-uw-waz : i.e. recitation of "*A-uzo-Billah-e-Mun-ash-shai-ta-nir-Rajeem*" i.e. I seek refuge in Allah from the accursed devil.

6. Qir'at, which consists in recitation of "*Bis-mil-la-hir-rah-ma-nir-ra-heem*" and complete chapter One of the Holy Quran which means that : "I begin in the Name of Allah, the Beneficient, Merciful. Praise be to Allah, the Lord of the worlds, the Beneficient, the Merciful, Master of the Day of Requital; Thee do we serve and Thee do we beseech for help; guide us on the Right Path—the Path of those upon whom Thou hast bestowed favour,

not those upon whom wrath is brought down, nor those who go astray. O' God accept it."

Then there is recitation of other verses (at least three) of the Qaran. Allah says "read the Qaran that which is easy for you", and "read as much of it as is easy for you and keep up prayer and pay the poor-rate and offer to Allah a goodly Gift" (73 : 20); and "recite the Qaran in a leisurely manner" (73 : 4).

7. Rukoo i.e. bowing down with the support of both the hand-palms placed on the knees and recitation of "*Subhana-Rab-bal-Azeem*" (at least three times) (22 : 77, 56 : 74 and 96, 69 : 52) which means : blessed is my Lord, incomparably Great.

8. Qoama i.e. returning from "Rukoo" reciting "*Sam-e-Allah-hu-le-man-Hamedah*" i.e. God has listened to His Servant Who called Him with Praise; and then also recite "*Rabbana-Lakal-Hamd*" i.e. O' Lord all Praise is for Thee.

9. Sajda i.e. prostration by placing both the hand-palms, both the knees, toes of both the feet, fore-head and the nose on the ground and recital of "*Subhana-Rab-be-yal-Aa'la*" (87 : 1, 76 : 26) which means : Blessed is my Lord, the Most High. "Sajda" should be performed twice. In between the two prostrations there is sitting for a while which is known as "Jalsa".

This one complete process of *Qayam* with *Qir'at*, *Rukoo*, *Qoama* and *Sajda* (*Sajda* being twice at a time) is known as one "Ra'k-a't" and different numbers of "Ra'k-a'ts" divided in sets of two, three or four are offered in prayers of different timings. Thus in the "Fajr" prayer there are two sets of two "Ra'k-a'ts" each, in "Zohr" prayer there are four sets divided in the first two sets of four "Ra'k-a'ts" each and the subsequent two sets of two "Ra'k-a'ts" each; in "Asr" prayer there are two sets of four "Ra'ka'ts" each; in "Maghrib" prayer there are three sets of three, two and

two "Ra'k-a'ts" respectively and in "Isha" prayer there are six sets out of which the first two are of four "Ra'k-a'ts" each, then two sets of two "Ra'k-a'ts" each, then one set of three "Ra'k-a'ts," and lastly another one set of two "Ra'k-a'ts".[1]

10. Qa-ida: After each two "Ra'k-a'ts" there is sitting which is known as "Qa-ida." If the prayer is of two "Ra'k-a'ts" only, then the "Qa-ida" is final and is known as "Qa-ida-e-Akhira". On the other hand if the set of prayer is of more than two "Ra'k-a'ts," then the "Qa-ida" after the two "Ra'k-a'ts" is not final and is known as "Qa-id-e-Aula", and after a short sitting there is offering of the third "Ra'k-a't" in case of prayer being of a set of three "Ra'k-a'ts" only, or of the third and fourth "Ra'k-a'ts" if the set of prayer is of four "Ra'k-a'ts". Then the "Qa-ida" will be the final. In the "Qa-ida-e-Aula" there is recital of "Atta-Hiyyat" in Arabic which means that: "all verbal prayers, and all physical prayers, and all financial prayers are for Allah. Peace be on you the Prophet and Mercy of Allah and the Blessings and Peace be on us and on righteous servants of Allah. I witness that there is no god except Allah and I witness Mohammad (P.B.U.H.) is the servant and Messenger of Allah." (Note: On utterance of the word "*Ash-hado-an-laa-ila-ha*" the first finger of the right hand should be lifted up and on utterance of the words "*Illallah*", it should be dropped). In the "Qa-ida-e-Akhira" there is recital of "Atta-Hiyyat" (as above) and thereafter "Darood Sharif" in Arabic which means that: "O' Allah Thy Mercy be on Mohammad (P.B.U.H.) and his descendants as Thy Mercy was on Abraham and his descendants. Surely Thou deserve all Praise. Thy Majesty is Great. O' Allah Thy Blessing be on Mohammad (P.B.U.H.) and his descendants as Thy Blessings were on Abraham and his descendants. Surely Thou deserve all Praise. Thy Majesty is Great."

[1] This is according to the Sunni Hanafi Law of Islam.

Then there is recital of "Dua" in Arabic which means that "My Lord, make me keep up prayer and my offspring too, our Lord, and accept my prayer. Our Lord grant me protection and my parents and the believers on the Day when the reckoning comes to pass" (14: 40-41).

Thereafter there is completion of the Salaat by turning the face first towards the right and then towards the left and each time utterance of the words "*Assalam-o-alai-kum-wa-Rehma-tullah*", i.e. Peace be on you and Mercy of Allah.

7. Faraz, Wajib, Sunnat, Mustahab and Nafal

In the process of Salaat explained above some stages are compulsory known as "Faraz", some are obligatory known as "Wajib", some are Traditional known as "Sunnat" which are further sub-divided in Traditional—Binding known as "Sunnat-e-Moa'keda" and Traditional—Optional known as "Mustahab" and some are merely Optional known as "Nafal".

Five times prayer as a whole is compulsory, Prayers of *Ashraq, Chasht, Awwabain* and *Tahajjud* are Optional. *Juma* prayer is compulsory and *Eid* prayers are Obligatory.

As regards the numbers of "Ra'k-a'ts" in each time prayer the position is as follows. In "Fajr" Prayer, first set of two "Ra'k-a'ts" is "Sunnat-e-Moa'kada" and second set of two "Ra'k-a'ts" is "Faraz". In "Zohr" Prayer the first and third sets of four and two "Ra'k-a'ts" respectively are "Sunnat-e-Moa'keda", the second set of four "Ra'k-a'ts" is "Faraz" and the fourth set of two Ra'k-a'ts is "Nafal". In "Asr" Prayer the first set of four "Ra'k-a'ts" is "Mustahab" and the second set of four "Ra'k-a'ts" is "Faraz". In "Maghrib" Prayer the first set of three "Ra'k-a'ts" is "Faraz", the second set of two "Ra'k-a'ts" is "Sunnat-e-Moa'keda" and third set of "Ra'k-a'ts" is "Nafal". In "Isha" Prayer the first set of four "Ra'k-a'ts" is "Mustahab", the second set of four "Ra'k-a'ts" is "Faraz", the third set

of two "Rak-a'ts" is "Sunnat-e-Moa'keda", the fourth set of two "Rak-a'ts" is "Nafal" and the fifth set of three "Rak-a'ts" known as "Witr" is "Wajib" (Obligatory) and the sixth set of two Rak-a'ts is Nafal.[1] In Juma Prayer there are five sets of four (Sunnat-e-Moa'keda), two (Faraz), four (Sunnat-e-Moa'keda), two (Sunnat-e-Moa'keda) and two (Nafal) "Rak-a'ts". In Eid prayer there is only one set of two (Wajib) "Rak-a'ts".

Compulsory prayer is a must. To leave it is a sin. Similary obligatory and Traditional-Binding Prayers are also necessary and must be performed. To leave them is also a sin but of a lower degree. Traditional-Optional and merely Optional may be left and there is no question of any sin. As regards the Compulsory (Faraz) and Obligatory (Wajib) prayers there is no difference of opinion between the different Sects of Islam. As regards the Traditional Prayer each Sect has its own separate law to follow.

As regards the stages in Salaat, *Takbeer-e-Tehreema*, *Qayam*, *Qir'at*, *Rukoo*, *Sajda* and *Qa'ida-e-Akhira* are Compulsory. The other stages, recitations and utterances are either Obligatory or Traditional a detailed study of which for the purpose of this book does not appear to be necessary. It may, however, be mentioned that if any Compulsory stage is left over, the whole set of the concerned Salaat shall have to be repeated again. In case any Obligatory stage is left over or any Compulsory stage is delayed unintentionally for any reason during the process of Salaat and before the final utterance of "*Assa-lamo-Alaikum-Wa-Rehma-tullah*" towards the left side, the error can be remedied by offering a "Sajda-e-Sahw" which is to be offered in the following manner: In "Qa'ida-e-Akhira" after the recitation of "*Atta-Hiyaat*", one

[1] The number of "Rak-a'ts" given above [illegible] to the Hanafi Sect of Islam. Other sects such as Shaafi[illegible], Maliki and Hanbali as well as Shia have their minor variations. [illegible] however deviates from the fundamental principles of Islam.

should turn his face towards the right uttering the words "*As-Salam-o-Alaikum Wa-Rahmat-ullah*" and then offer the "Sajda" twice with "Jalsa" in between, and then again recite the "*Atta-Hiyyat*", then "Darood Sharif" and then "Dua" and complete the Salaat as per procedure already explained.

8. Performance of Salaat

All the stages in Salaat i. e. *Qayam, Qirat, Rukoo, Sajda and Qaida* as well as the recitations and utterances are to be performed with complete patience, ease and consciousness without least haste, confusion or wayword inclinations. Thus while in *Qayam* and *Qauma* one must stand straight with the sight fixed at the spot where fore-head is to be placed in "Sajda", in "Rukoo" one must bow down at 90° angle with the palm of each hand fixed on the respective knee of its side and the sight fixed between the two feet, and in "Qaida" sitting must with the upper body kept straight, legs folded beneath their respective thighs, left foot placed below the left hip and right foot kept by the side of the right hip on its toes, knees kept near to each other with a slight distance and the neck bowed with eyes fixed on one's own skirts. There should be complete calmness throughout, recitals must be with very low voice except in "Salat-in-company" where the leader of the Salat (i. e. Imam) is allowed to recite at a loud voice so that all may listen. There should be no looking side ways or right in front or talking with any body or attentiveness towards any thing else except the offering of Salaat with full care, caution, sincerity, humility, devotion, discipline and obedience.

9. Spirit of Salaat

Besides the physical performances and vocal recitations, the spirit of Salaat consists in sincerity, humility, devotion, discipline and obedience. Quran says "Guard the Prayers and the most excellent Prayer, and stand up

truly obedient to Allah (2 : 238) ; and "seek assistance with fortitude and prayer and this is hard except for the humble ones" (2 : 45) ; and, "successful indeed are the believers, who are humble in their Prayers (23 : 1-2). Quran condemns Salaat which is meant for show only. It says : Hypocrites seek to deceive Allah, and He will requite their deceipt to them. When they stand up for prayer, they stand up sluggishly. They do it just for show and only to be seen by men, and they remember Allah but little (4 : 142) They come not for prayers except as lazy people (9 : 54). So woe to the praying ones who are unmindful of their prayer (107 : 4-5). The Prophet Mohammad (P.B.U.H.) says that when any body stands for Salaat, he should keep his body calm and should not indulge in body movements like the Jews. The calmness of all parts of the body is part of perfection of the Salaat (Tirmizi). The Prophet Mohammad (P.B.U.H.) further says that rememberance of Allah should be such as if one is seeing Allah Himself If, however, this is not possible, one must be so much attentive and devotee in prayer as to realise that Allah Himself is seeing him.

10. Pre-requisites of Salaat

There are also a number of Obligatory conditions precedent to the offering of prayer, which, or any of them, being missing, prayer cannot be offered, and if prayer is offered without complying with all or any of them, it cannot be correct and complete and shall have to be repeated again. These conditions are : (1) performance of "Wuzu" or ablution or "Tayammum" in lieu thereof where permissible, (2) Bathing (if necessary) or "Tayammum" in lieu thereof where permissible, (3) Cleanliness of body, clothes and place of prayer. (4) Facing the Qibla, (5) Covering of the body from Navel to Knees in case of male and from top to bottom in case of female, (6) Intention of prayer, and (7) Presence of the time of prayer.

faces and your hands[1], surely Allah is ever Pardoning and Forgiving" (4 : 43). Quran orders, "O' children of Adam attend to your adornment (i.e. proper clothing of the body as well as beautification of the soul) at every time of prayer" (7 : 31), and, "O' you who believe, when you rise up for prayers, wash your faces, and your hands upto the elbows, and wipe your heads, and wash your feet upto the ankles[2], and if you are under obligation, then wash yourselves, and if you are sick or on a journey, or one of you come from the privy or you have had contact with women and cannot find water, betake yourselves to pure earth and wipe your faces and hands therewith[1]. Allah desires not to place a burden on you but He wishes to purify you, and that He may complete His favour on you, so that you may give thanks" (5 : 6). Observance of the former part of this verse of Quran is technically known as "*Wazu*" (Ablution) which is a must for offering of the Salaat and that of the latter part in this as well as the preceding verse is known as "*Tayammum*" which is permissible in exceptional circumstances mentioned in both these verses. Without "*Wazu*", or "*Tayammum*" where it is permissible, Salaat cannot be performed. The Prophet Mohammad (P.B.U.H.) says that purity is half "*Eemaan*" i. e. faith (Muslim), and that Salaat without purity of body and soul is not acceptable, so is the case with charity when it is offerred from illegal income or ill-gotten means (Muslim). Regarding "*Wazu*" i. e. Ablution the Prophet Mohammad (P.B.U.H.) says that one who performs "*Wazu*" correctly and complete in every detail, all his sins are taken out of his body to the extent that even from beneath the nail his sins are taken out (Muslim).

11. Exceptions

Five times "*Salaat*" is Compulsory for every Muslim, male as well as female, who is major (i.e. over 15 years

[1] This is '[illegible]'.
[2] This is 'Wuzu'.

of age) as well as sane. The only exception is in respect of a female during the period of menstruation because Quran declares menstruation as an impurity (2 : 222), and during impurity Salaat is forbidden (4 : 43). Then there are exceptions as regards the mode of offering the prayer in journey, war and fear. During the journey, compulsory prayer of four "Ra'k-a'ts" is reduced to only two "Ra'k-a'ts" (Bukhari 8 : 1, Muslim 6; and Abi Daud 4 : 1). Quran says: "when you are in journey in the land, there is no blame on you if you shorten the prayer (4 : 101). As for the Salaat when the muslim army is facing or combating the enemy on the battle field, Quran says: "if you fear that those who disbelieve will cause you harm; surely the disbelievers are open enemy to you and when thou art among them and leadest the prayer for them, let a party of them stand up with thee and let the rest take their arms (to be in readiness for any challenge). Then when they have performed their prostration, let them go to your rear, and let another party who have not prayed come forward and pray with thee, and let they take their precautions and their arms" (4 : 101-102). But when you are secure from danger, keep up regular prayer (4 : 103).

Then there is "*Salaat*" in fear. Quran says : "if you are in danger, say your prayer on foot or on horse back and when you are secure, remember Allah as He has taught you of which you know not (2 : 239).

Salaat is a must in all circumstances but according to the need of the time it can be performed standing or sitting, during home-stay or journey, or even lying down on bed, even by gestures if one is physically unable to observe it in the regular way. But it must be performed compulsorily and without exception at the fixed time.

12. Salaat-in-Company

Salaat can be observed individually at any place which is pure and clean. But if there is no proper excuse

available for it as for example in case of sickness or fear, then Salaat must be performed in company with the other believers in the Mosque, or if Mosque is not available, then at any place which is pure and clean. Salaat-in-Company is known as "*Salaat-bil-Jama'at*". Quran says: "bow down with those who bow down" (2 : 43). The Prophet Mohammad (P.B.U.H.) says that Salaat-in-company is twenty seven times better than Salaat in seclusion (Bukhari, Muslim, Tirmazi, Nisai). The Prophet (P.B.U.H.) further says that one who listens the call for Salaat and without excuse of fear or illness does not go for Salaat in the Mosque, and offers the Salaat in seclusion, that Salaat is not acceptable (Abu-Daud, Ibn-e-Habban, Ibn-e-Maja, Mishkat, Dar Batni), and that it is tyranny, unbelief and hypocrisy if one listens to the call of prayer and does not go for it (Ahmad Tabrani); and that "I wish that I should call some young ones to bring sufficient fuel-wood, then I go to them, who without excuse offer their prayers in their houses and burn their houses" (Muslim, Abu-Daud, Ibn-e-Maja, Tirmizi); and that in any village or jungle where there are three persons and there is no Salaat-in-company, there the *Satan* dominates; therefore, Salaat-in-company must be taken to be compulsory because the jackal kills a lonely goat (Ahmad, Abu-Daud and Nisai).

13. Masjid (Mosque)

The place where Salaat and particularly the five times' Salaat-in-company is offered is known as Masjid (Mosque). In each Mosque there is an "Imam" i.e. the person who leads the prayer, and a "Mo'azzin" i.e. the person who calls for Salaat at the fixed time for each Salaat. In the Central Arch of the Mosque projected outside the wall of the Mosque facing the "Qibla" there is place for "Imam" to stand in prayers and also a usually three-steps elevation known as "Member" (Pulpit) on which the "Imam" stands to address the congregation and deliver the sermon which is technically known as "*Khutba*" during the "*Juma*" and "*Eid*" Prayers. The Mosque is generally

a rectangular platform or, if built up, a hall in which behind the place of "Imam" there are parallel lines, at a distance of about four feet from each, on which long carpets are laid down which are generally known as '*Suff*" on which the persons offering the prayers known as "*Muqtadees*" stand in straight lines and offer their prayers following the "Imam".

Mosque is a sacred place. It is for Allah alone (72 : 18) which means that every deed performed within the precincts of a Masjid must not transgress the limits prescribed by Allah. In it there is the light of Allah (24 : 36). The Prophet Mohammad (P.B.U.H.) says that to Allah the most beloved place is Masjid and the most condemned one is the market place (which symbolises the locale where people are engaged in selfish bargains) (Muslim).

According to Quran, one who prevents men from the Mosques of Allah, from His Name being remembered therein, and strives to ruin them, is the most unjust. It is not proper for him to enter except in fear (i.e. without being imprudent and careless). For him is disgrace in this world, and a grevious chastisement in the Hereafter (2 : 114).

Disbelievers are not allowed to enter the Mosque. Quran says : "idolators have no right to maintain the Mosque of Allah" (9 : 17). They are unclean, so they shall not approach the Sacred Mosque (9 : 28). Only he can maintain the Mosque of Allah who believes in Allah and the Last Day and keeps up prayer and pays the poor-rate and fears none but Allah (9 : 18).

One should enter the Mosque with purity and respect. The Prophet Mohammad (P.B.U.H.) says "when (you) enter the Mosque says : "O' God open the doors of mercy on me"; and when (you) come out, say, "I ask thee for Thy Favour"; and when (you) enter the Mosque offer two

"Ra'k-a'ts" of prayer (Optional) before you sit there. The Prophet (P.B.U.H.) also asks the believers not to eat onions and garlic before entering the Mosque so that its bad smell may not trouble other persons.

14. "Azaan" (i e. Call for Prayer)

For each of the five times' compulsory prayer there is a call for prayer from the parapet of the Mosque which is known as "Azaan" so that the believers may gather and offer the prayer-in-company. Call for prayer is referred to in the Quran at Verse 58 of Chapter 5, which reads: "and when you call to prayer, they (i e. the non-believers) take it as a mockery and a sport. that is because they (i e. the non-believers) are a people who understand not". There is also a reference to "Azaan" in Verse 9 of Chapter 62 which reads: "O' you who believe, when the call is sounded for prayer on Friday, hasten to the rememberance of Allah and leave the business deals that is better for you if you know".

The procedure of "Azaan", as taught by the Prophet Mohammad (P.B U.H) to one of his companions Abi Makhzoora, is that at each of the five times' compulsory prayers, one of the believers, who is known as "*Mo'azzin*", stands up on an elevated platform or at a place reserved for this purpose in the Minaret of the Mosque, and by loud voice utters the following words :—

"Allah-o-Akbar. Allah-o-Akbar.
Allah-o-Akbar. Allah-o-Akbar.
Ash-hado-an-La-ilaha-Illallah.
Ash-hado-an-La-ilaha-Illallah.
Ash-hado-anna-Mohammad-ar-Rasool-ul-lah.
Ash-hado-anna-Mohammad-ar-Rasool-ul-lah.
Haiyya-a'las-Salah. Haiyya-a'las-Salah.
Haiyya-a'lal-Falah. Haiyya-a'lal-Falah.
Allah-o-Akbar. Allah-o-Akbar.
Laa-Ilaha-Illallah."

i.e God is great, God is great. I witness that there is no god but Allah. I witness that there is no god but Allah. I witness that Mohammad (P.B.U.H.) is the Messenger of Allah I witness that Mohammad (P.B.U.H.) is the Messenger of Allah. Come for prayer. Come for prayer. Come for success. Come for success. God is great, God is great. There is no god but Allah.

According to a Tradition reported by Maalik—a companion of the Holy Prophet Mohammad (P.B.U.H.), one day after calling for the prayer, the *Mo'azzin* came to Caliph Umar who was then sleeping. The *Mo'azzin* said : "*As-sa-lat-o-Khai-rum-minan-noam*" i. e. Salaat is better than sleeping. Caliph Umar ordered to include these words in the "Azaan" of the "Fajr" prayer which incidentally is the time of deep slumber and since then it is being repeated in the "Azaan" of the "Fajr" prayer. (Mishkat with reference to Mo-atta).

15. Optional Prayers (i. e. Nawafil)

So far I have dealt with the daily five times' compulsory prayer. It is a must for every adult and sane Muslim man and woman. But for devout and deeply religious Muslims who derive special spiritual pleasure in offering prayer and who desire to bow before God at all available times, there is also Optional Prayer which is technically known as "*Nafal*". Quran says : "when thou art free, work hard and make thy Lord thy exclusive object (94 : 7-8). The Optional Prayers which the Prophet Mohammad (P.B.U.H.) has offered are "*Ashraaq*", "*Chasht*", "*Abwa-bain*" and "*Tahajjud*". The time for *Ashraaq* starts after about twenty minutes of the sun-rise and remains till the sun rises sufficiently high of the Horison. Then till before the mid-day is the time for *Chasht*. *Abwabain* prayer is offered immediately after the "*Maghrib*" prayer. Time for *Tahajjud* Prayer is after midnight till Dawn of the next day. According to the Sayings and practice of the Prophet Mohammad (P.B.U.H.) to wait for *Ashraaq*

after the "Fajr" prayer and come out of the Mosque after offering it, is of great blessings in this world as well as in the Hereafter. According to Quran, Prophet David also used to offer the *Ahsraaq* Prayer (38 : 18).

Regarding the *Tahajjud* Prayer Quran says: "during the part of the night keep awake" (17 : 79); and "the believers forsake their beds, calling upon their Lord in fear and in hope" (32 : 16); and "rising by night is surely the firmest way to tread and most effective in speach" (73 : 6).

Then, waking up by night known as "*Shab-Baidari*" in rememberance of Allah is of great blessings. Quran says: "Glorify Allah throughout a long night (76 : 26). Servants of Allah, according to Quran, are those who pass the night prostrating themselves before their Lord and standing (25 : 64). The Prophet Mohammad (P.B.U.H.) and his companions used to pass the major part of the night in prostration and rememberance of Allah. Regarding them the Quran says "thy Lord knows indeed that thou passest in prayer nearly two third of the night, and some times one half of it, and some times one third of it, as do a party of those with thee. Allah measures the day and the night. He knows that all of you are not able to do it, so He has turned to you mercifully, so read the Quran that which is easy for you. He knows that there are sick amongst you and others who travel in the land-seeking Allah's bounty and those who fight in Allah's way. So read as much of it as is easy for you and keep up prayer and pay the poor-rate and offer to Allah a a goodly gift (73 : 20).

10. Effect of Salaat

Apart from Salaat being the best possible way and all exhaustive mode of expressing the exclusive faith in and complete obedience to Allah, it also brings a great revolution in

the individual and social life of man. Quran says: Salaat keeps one away from indecency and evil (29 : 45). The actual words are "*Inn-Salaata-Tanha-Unil-Fah-Sha-e-Wal-Munkar*", which mean that Salaat saves one from "*Fahsha*" and "*Munkar*". The word "*Fahsha*" is exhaustive of all immoral and indecent activities and the word "*Munkar*" of all that leads to unbelief in One Supreme God and inevitably drags one to "*Kufr*" i. e. atheism and "*Shirk*" i. e. polytheism. In fact both these vices have always been the root cause of all evils in any society in the history of mankind. As soon as man starts thinking that he is free to think and do whatever he likes and that there is nobody to whom he has to account for his activities in general, the very foundation of discipline and morality goes away and man becomes a beast in reality. In fact morality and religion always go side by side and it is not at all possible to divest religion of morality or voice versa. Morality is the natural result of belief in One Supreme God, obedience to His Commands and fear of accountability for all actions to Him. To eschew immorality and to achieve the well-being of the society at large, Salaat is the only effective arm in the hands of man. Some of the salient features and the virtues emanating from Salaat are enumerated below, which also illustrate and affirm the assertions made above.

PIETY

Salaat creates piety in man piety not only of the body and dress but also of the heart and soul. One has to remain clean in person as well as clothes. He has to wash his hands, face and feet i. e. perform "*Wuzu*" before the prayer. He has to stand upright facing a common centre for all believers i. e. the *K'abah*. Throughout he has to be attentive to Allah the Almighty, without any looking here and there, or talking to any body. Throughout he has to praise and glorify Allah and ask for

forgiveness and guidance from Him. Irrespective of engagements in all other affairs of life throughout the day a man remains vigilant to the call from the Minaret and as soon as he listens the call he leaves every thing and runs towards it (24 : 37). This state of affairs which starts from before the sun-rise, is repeated five times a day, and ends at night when one goes to bed, keeps the man busy in the rememberance of Allah all the twenty four hours, and ultimately makes him pious. It not only cleanses his body and clothes but also refines his character and beautifies his soul.

DISCIPLINE

Salaat teaches discipline. One who keeps the prayer five times a day has to remain vigilant of the exact timings throughout the day. He has to attend to other affairs of life keeping in view the timings for prayer. He thus become punctual. Then Salaat is a very well-disciplined physical performance in which each and every action has to be performed according to the fixed method—one for all in general. No body can deviate from it. In the Salaat-in-company all the believers, may be in lacs, have to follow one common *Imam* who leads the prayer. At his call all stand, bow down, prostrate, sit down and dispurse. No body can do otherwise. This fascinating scene of decency, discipline and obedience to one single leader of the *Jama'at* is a matter of routine for the Muslims in all the fivetimes' prayer daily, in *Juma* prayer weekly, in *Eid* prayer twice a year, and in *Arafaat* prayer during the Haj, every year. No better discipline could ever be established by any society at any time in the history of mankind than the one which Salaat has established as a matter of routine in the life of the believers. Salaat is, therefore, the best method of creating discipline.

DECENCY

Salaat teaches decency. Throughout Salaat one has to remain mindful of the Commands of Allah, respect of the

Mosque as well as the companions in prayer. Every body acts open-heartedly towards each other. No body insists for sitting at any particular place may he be a King or a common man. No body comes in filth or uncleanliness. Every body tries to be polite and courteous towards the others. This is because every body thinks that in the Mosque all are equal, and all have come for a common purpose that of glorifying the Name of Allah the Almighty. No one has come for any personal motive nor has one any grudge against any body else. Every body has come to ask for forgiveness of his sins and for seeking the betterment and success for the Hereafter. This being the position there is no question of any abusing, threatening or quarelling with any body. There will be no vain talk, no back-biting, no mockery, no humiliation and no planning to cause harm to any body. Thus Salaat makes a man decent.

(4) TRUTHFULNESS

Salaat makes man truthful. In Salaat one stands, bows down, prostrates and sits before One Supreme God Who is the True God of all. This itself is the greatest challenge to falsehood which makes man bow down before and worship the idols, sun, moon, stars, earth and even wealth, man and animal. One who comes for Salaat in fact comes for truth. Acceptance of the faith in One Supreme God is in reality acceptance of the basic and most fundamental truth that underlies the whole universe and which has repeatedly been attempted to be denied by the followers of Satan on earth. Truth really consists in admitting the fact as it is, and, if need be, to declare it, and follow it as such irrespective of what circumstances may require, and irrespective of any personal gain or loss. In Salaat a believer five times a day repeats and confirms his faith in One Supreme God Who is the Lord of the world, Creator and Sustainer of all, Who gives life and causes death, Who is an Over-all Administrator and Controller,

to Whom every thing belongs and Who gives to any body whatever He thinks fit and proper, Who if wishes to favour and body, no body can check Him, and Who, if He intends to cause harm to any body, no body can stop Him, in Whose hands are the treasures of the earth and the Heavens, and to Whom all will have to account for on the Day of Judgment, and to Whom we serve and from Whom we seek help. All this a believer keeps in mind and repeats five times a day and ultimately becomes unmindful of the gain or loss of this world. When this stage is reached, truth and truth alone prevails and falsity vanishes. Quran says: "those who believe in the Message of Allah and the Hereafter, keep watch over their prayers (6 : 93), they are pious (2 : 2) and they have no fear nor shall they grieve (2 : 277). The result is that they become truthful.

COURAGE

Salaat makes man courageous. To fight against the forces of vice, to act against the greed or worldly gain, to bear the loss of worldly things, to stand upright against falsity, all this is an act of courage, great courage of course. The Sanatic inclinations and pursuations ask of men to enjoy life through wealth, wine and woman. Greed demands of a man to acquire wealth at all cost. But Salaat calls upon man to leave all this and come to glorify the Name of Allah the Almighty, bow down, and prostrate before Him with all sincerity. Quran says : "men whom neither merchandise nor selling diverts from the remembera.ce of Allah and the keeping up of prayers and paying of the poor-rate, they fear a Day in which the hearts and eyes will turn about" (24 : 37). The worldly gain, the wife and children, the silver and gold etc. are merely fair-seeming, and a mere provision of life of this world, but with Allah is the good goal of life (3:13). The believers know that all that is in the earth, and the like of it with

it, to ransom therewith from the chastisement of the Day of Resurrection, would not be accepted (5 : 36). But to have faith in all these realities and practically act accordingly and whenever the call from the Minaret comes for "*Salah*" and "*Falah*" to respond to it leaving all worldly engagements, is no less than a task of courage. It is undoubtedly a task of courage to fight against temptations of self which forces man to sit in companies, to gossip, to eat and drink, to enjoy, and to earn, rather than to leave all this and come to the Mosque and offer the prayer. It is indeed of greatest courage to stand in prayer before Allah the Almighty when non-believers encircle from around, make noises and whistling, throw filth, tie the neck by cloth and pull down to earth, as the non-believers of Mecca did to our Holy Prophet Mohammad (P.B.U.H.).

SACRIFICE

Salaat teaches sacrifice. To come to the Mosque five times a day punctually, no doubt, is to sacrifice the worldly gains, temptations and wishes of the self and demands of the circumstances. There are engagements in business in which the profit or loss of lacs is involved, or in family affairs, say of marriage, death, illness or other ceremonies, which require one to be present, but the call from the Minarat demands of a man to leave all this and come for "*Salah*" and "*Falah*". He has, therefore, to choose between the two and prefer one for the other. To choose to respond to the call and leave all others is to sacrifice all for one which of course is worth of it, because all that is in this world is temporary and will sooner or later finish up, and Salaat is permanent and will remain for ever and will bring a worthy reward in the Hereafter. There is sacrifice of time, sacrifice of comfort, and sacrifice of worldly gain, but this repeated continuous and vigorous training of sacrifices ultimately brings a man to the stage where he does not hesitate to

sacrifice all that he has including his own life for the glory of Allah in the holy war of "*Jehad*".

SOCIAL

Salaat makes man social. Five times mixing up with persons of different families and localities, but of same fundamental belief, without any personal aims and objects creates between all a sense of brotherhood and equality. By and by people come to know each other fully well and the miseries and sorrows of the one become known to others and there can be mutual attempts to help the sufferers. Often it is seen that the dead body of a believer is brought to the Mosque for prayer. All or most of the believers present to offer Salaat also join the prayer for the departed soul. Then they also walk a few steps with the dead body and lift it on their own shoulders. This gives great consolation to the grieved persons belonging to the deceased. Often it happens that persons fallen in calamity come to the Mosque and the believers provide them with help. Similarly travellers and beggars come and get support from the persons who gather for Salaat. The various other political, social, cultural and religious affairs receive common thought and action. In the days of the Holy Prophet Mohammad (P.B.U.H) and his Caliphs and even thereafter Mosques served as centres of religious teaching, secretariates of the Islamic States as well as headquarters of Armed Forces.

Thus Salaat creates in men piety, discipline, decency, truthfulness, courage, sacrifice and sense of brotherhood. The cumulative effect of all this mental as well as physical training is the creation of men of great moral calibre and this brings a great revolution in the individual as well as social life of man. The tremendous effect which this great revolution brings can very well be seen in the history of Arabia before and after the advent of Islam. From the Badum, Barbarous, uncivilized and rude society of

the Arabian desert within a very short period of time arose men who proved to be the Torch Bearers of learning, Science and Technology; Masters of Medicine, Surgery, Sociology, Art and Philosophy, Jurists and Administrators of State; Merchants, Travellers, Warrior and Soldiers of historical reputation that the world has ever produced. All this was due to the vigorous and compulsory training of Salaat which was a must for every Muslim. They wrote hundreds of books on Art and learning, fought innumerable battles of great importance, travelled round the globe, learned and taught, kept families and undertook business adventures but never failed to respond to the call of the Minaret five times a day—nay, even passed their nights in the rememberance of Allah, standing in prayers and asking for the right path, the path of those who received the favours of Allah, and not of those who were condemned for their misdeeds or who went astray. Even today the well-being of mankind consists in Salaat and Salaat alone as directed by the Holy Quran.

17. Salaat and Success

In the last preceding paragraph I have said that even today the well-being of mankind consists in Salaat and Salaat alone. This is because Salaat is exhaustive of the faith in and obedience to Allah and as such it naturally results in gaining the favour of Allah which in reality is the cause of ultimately success, and success in reality is success of the Hereafter. As regards the life in this world a man merely requires some food to eat, some clothes to wear and some place to reside therein, and all the wealth that he earns remains piled up, and all the castles that he builds remain standing, and all the assets that he collects remain in stock when he is forcibly driven out of the boundary marks of the material world at the flog of death. After the death of a man even the clothes are taken off from his body and he is laid down beneath the earth all alone.

That is really the point of time when through the silence of his lips and inability of his physique he is in a position to give a correct answer to the pertinent question as to what he has actually lost or gained at the expense of the mental as well as physical energy that he has used in acquiring the worldly gain. But alas! no body has the ears fit enough to listen to his silent speech. I wish if Mahmood Ghaznavi could be able to tell us from his grave whether the wealth that he hoarded up was really a gain to him; or Emperor Shah Jehan could be in a position to make us understand whether the Taj Mahal or the Peacock Throne really proved to be an asset to him for the journey that he ultimately undertook for the Hereafter. Had it at all been possible, man could, no doubt very well understand the meaning of Chapter 102 of the Quran which says, "abundance diverts you until you come to the grave, nay, you will soon know, nay again you will soon know, nay, would that you knew with a certain knowledge; you will certainly see Hell; then you will see it with absolute certainty of sight; then on that day you will certainly be questioned about the boons".

But this is only one aspect of the reality of the worldly gain. The other aspect, of course, is that with the increase in wealth, the worries and discomfort of the heart and soul also increase and make man restless. It appears as if the silver and the gold are being piled up with happiness and comfort burried there under, and a time comes when the restlessness and discontentment of heart and soul make a man disgust of all that he possesses, and he is ready to give up all but for the slightest happiness. But this is only as regards the life in the world. The position in the life to come is still worse. Firstly, all that one hoards up here in this world remains here as it is, and the poor man passes away calmly and quietly without taking any thing with him. Secondly, as the Quran says: "even if all that is in

the earth, and the like of it with it, is available to the man to ransom therewith from chastisement of the Day of Resurrection, it would not be accepted" (5 : 36).

Success, according to Quran, as such does not lie in the acquiring of the worldly wealth. Even experience of mankind down the ages confirms this position fully well. All that we can collect in this world, is, in the words of Quran, nothing but "*Mata-ul-Qaleel*" i.e. little asset or a transient pleasure (4 : 77 16 : 117). It is little, very little profit indeed, which, as compared to the worries which it brings, is of no value at all. Quran declares that the world's life is only sport and play and gaiety. It is as rain, whose causing the vegetation to grow pleases the husbandmen, then it withers away and turns yellow and then it becomes chaff (57 : 20). Quran warns "O' you who believe, let not your wealth nor your children divert you from the rememberance of Allah, because, whoever does that, he is the loser (63 : 9).

Success in fact is success of the Hereafter. Quran says : "O' you who believe, keep your duty to Allah and speak straight words. He will put your deeds into a right state for you, and forgive your sins; whoever obeys Allah and His Messenger he indeed achieves a mighty success" (23 : 70-71). Quran says : whoever obey Allah and His Messenger, Allah will admit him to Gardens wherein flow rivers, to abide in them; and this is the great achievement (4 : 13).

One can very well understand this keeping in view what one actually needs for his subsistence of life in this world, what worries and sufferings one has to bear for acquiring the wealth, what actually happens to man and all that he collects when the call of death comes, and the absolute inability of man to make use of any thing for which he sacrifices the comforts of days and nights. All this ultimately brings man to realise that success is

really the one which one gets in the Hereafter and to achieve that success Salaat is a must.

This is as regards the success in the Hereafter which is the real success indeed. But even in this world, one who sincerely believes in Allah and obeys His Commands actually finds that "Allah gives him sustenance from whence he cannot even imagine (65 : 3). In fact Allah is the Best Provider of sustenance (62 : 11), because, to Him belongs what is in the Heavens and on earth, and between them and even beneath the soil (20 : 6). And whoever fulfils his promise and keeps his duty to Allah, Allah surely loves him (3 : 75). Allah is with those who keep their duty to Him (2 : 194 16 : 128). For them is great reward (3 : 178). For them is good in this world as well as in the Hereafter (16 : 30). When Angels cause them to die in purity, they say : peace be to you (16 : 32).

This appears to be the reason that according to Quran, believers are not those who, if Allah Gives them the rule of land, hoard up the wealth, build up castles, and become rich; but believers are really those who, if Allah establishes them in the land keep up prayer, pay the poor-rate, enjoin the good and forbid the evil (22 : 41).

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CHAPTER—3

ZAKAT (POOR-RATE)

1. General

The Command of Allah for Zakat goes side by side with Salaat. Wherever there is an order for keeping up prayer, there is also a simultaneous command for paying the Zakat i. e. the poor-rate. Quran repeatedly says : "keep up prayer and pay the poor-rate" (2 : 110); "keep up prayer and pay the poor-rate and hold fast to Allah" (22 : 78); "keep up prayer and pay the poor-rate and obey the Messenger so that mercy may be shown to you" (24 : 56); "keep up prayer and pay the poor-rate and obey Allah and His Messenger" (58 : 13); and "keep up prayer and pay the poor-rate and offer to Allah a goodly gift" (73 : 30).

Allah asks the Prophet Mohammad (P B U H.), "tell My servants who believe to keep up prayer and spend out of what We have given them, secretly and openly before the coming of the Day in which there is no bartering nor befriending (14 : 31).

2. Zakat and Previous Nations

Zakat, like Salaat, was also made compulsory for the previous Nations. Regarding those to whom Book was given, Allah says : "and they are enjoined not but to serve Allah being sincere to Him in obedience, upright, and to keep up prayer and pay the poor-rate and that is

the right Religion (98 : 5). There was a covenant with the children of Bani Israeel to serve none but Allah, do good to parents, and to the near of kin, and to orphans, and the needy, and speak good words to all men, and keep up prayer and pay the poor-rate (2 : 83) Allah had also promised with them in the following words: "surely I am with you; if you keep up prayer and pay the poor-rate and believe in My Messengers and assist them and offer to Allah a goodly gift, I will certainly cover your evil deeds and allow you to enter the Gardens wherein rivers flow" (5 : 12).

To Abraham, Issac and Jacob, Allah says, was revealed "the doing of good and the keeping up of prayer and the giving of alms" (21 : 73). Prophet Ismail enjoined on his people prayer and alms-giving (19 : 54-55). Jesus said to his people, "and He (i. e. Allah) has made me blessed wherever I may be, and has enjoined on me prayer and poor-rate so long as I live" (19 : 31). Similarly the last Prophet Mohammad (P.B.U.H.) has also been ordered to ask the believers to pay the poor-rate (14 : 31). There was also an order for the family of the Prophet Mohammad (P.B.U.H.) to keep up prayer and pay the poor-rate (33 : 33).

3. Zakat and faith

Together with Salaat, Zakat is also necessary for completion of the faith. According to Quran the guided ones are those who believe in Allah and the Last Day and keep up prayer and pay the poor-rate and fear none but Allah (9 : 18). There was an order to the believers to slay the idolators with whom immunity from agreement was declared, and to take them captives and beseige them and lie in wait for them in every ambush, unless they repent, and keep up prayer and pay the poor-rate (9 : 5). Believers were told that "only Allah is your friend and His Messenger and those who believe and keep up prayer and pay the poor-rate" (5 : 55). Allah helps those who, if established in the land, keep up prayer and pay the

poor-rate and enjoin good and forbid the evil (22 : 40-41). Allah says : "O' you who believe spend out of what We have given to you before the Day comes in which there is no bargaining, nor friendship, nor intersession" (2 : 254).

Paying of the poor-rate is a sign of believers (9 : 71—27 : 2-3) and of piety (2 : 2-3). Mercy is shown to those who pay the poor-rate (24 : 56). They are successfull (23 : 4). For them there is a guidance and mercy (31 : 3-4). They will be in Gardens, honorred (70 : 24-25 and 35). Those, in whose wealth there is a due share for the beggars and destitutes (51 : 19—70 : 24-25), spend of that which Allah has given them, secretly and openly (13 : 22), give food, out of love for Allah, to the poor and the orphans and the captives (76 : 8), seeking only the pleasure of Allah (92 : 20). For them is the drink of a cup tempered with Campher—fountain from which the Servants of Allah drink (76 : 5-6). Allah will ward off from them the evil of that Day and cause them to meet with splendour and happiness and reward them for their steadfastness with a Garden and with silk, reclining therein on raised couches, they will see therein neither heat of sun nor intense cold (76 : 11-13). He will soon be well-pleased (92 : 21).

There is destruction for those who believe not nor pay the poor-rate (41 : 7). Those who do not urge the feeding of the poor are sinful (69 : 34). Allah loves not those who are niggardly and bid people to be niggardly and hide that which Allah has given them out of His Grace. For them is an abasing chastisement (4 : 37). Quran says, "let not those who are niggardly in spending that which Allah has granted them out of His Grace, think that it is good for them, nay, it is evil for them, they shall have a collar of their niggardliness on their necks on the Resurrection Day" (3 : 179). For those who hoard up gold and silver and spend it not in Allah's way, Quran says announce to them a painful chastisement on

the Day when it will be heated in the fire of Hell, then their fore-heads and their sides and their backs will be branded with it (9 : 35). There are those to whom when it is said, "spend out of that which Allah has given you", those who disbelieve say to those who believe : "shall we feed him whom, if Allah pleases, He could feed"? They according to Quran are not but in clear error. They await but a single Cry, which will over-take them while they contend. So they will not be able to make a bequest nor will they return to their families (36 . 47-50).

4. Charity and its reward

Quran encourages Zakat and Charity and throughout asks the believers to spend for the poor and needy persons and in this respect there should be no hesitation or greed. According to Quran, those who believe keep up prayer and spend their wealth by night and day, privately, and publicly, for the poor and needy persons, their reward is with their Lord, they have no fear nor shall they grieve (2 : 267-277). To spend in the way of Allah is to hope for a gain which never perishes (35 . 29). It is paid back fully by Allah and Allah gives more out of His Grace (35 : 30). He increases it in reward (34 . 39). It will be paid back fully (8 : 60). There shall be a mighty reward for it (4 : 162). The parable of those who spend their wealth in the way of Allah is as the parable of a grain growing seven ears, in every ear a hundred grains, and Allah multiplies further for whom He pleases, and Allah is Ample-Giving, Knowing (2 : 261).

Allah says : "spend out of that which We have given you before death comes to one of you, and he says: My Lord, why did'st thou not respite me to a near term, so that I should have given alms and been of the doers of the good deeds, but Allah respites not a soul, when its term comes (63 : 10-11). And let not possessors of grace and abundance among you swear against giving to the

near of kin and the poor and those who have fled in Allah's way; and pardon and over-look (24 : 22). And chide not the one who asks for the charity (93 : 10). And if thou turn away from them to seek Mercy from thy Lord, which thou hopest for, speak to them a gentle word (17 : 28). A kind word with forgiveness is better than charity followed by injury (2 : 263).

5. Mode of Payment

Spending in Allah's way can be manifest, but it is better to hide it and give it to the poor (2 : 271). Those who spend their wealth in the way of Allah, then follow not up what they have spent with reproach or injury, their reward is with their Lord, and they shall have no fear nor shall they grieve (2 : 262). Quran says, "O' you who believe make not your charity worthless by reproach and injury, like him who spends his wealth to be seen by all men and believes not in Allah and the Last Day. So his parable is as the parable of a smooth rock with dust upon it, then heavy rain falls upon it, so it leaves it bare. They are not able to gain any thing of that which they earn (2 : 264). Their companion is devil, who is an evil companion (4 : 38). And the parable of those who spend their wealth to seek Allah's pleasure and for the strenthening of their souls is as the parable of a Garden on elevated ground, upon which heavy rain falls, so it brings forth its fruit two-fold, but if heavy rain falls not on it, light rain or shower suffices. And Allah is Seer of what you do (2 : 265). There can be no harm to spend out what Allah has given. Allah wrongs not the weight of an atom, and if it is a good deed, He multiplies it and gives from Himself a great reward (4 : 39-40).

6. Spirit of Zakat

The spirit of Zakat is to improve the economical condition of the society. On one hand there will be help to the poor and needy, and on the other, circulation of

of the money. Quran says: "spend in the way of Allah and cast not yourselves to perdition with your own hands and do good to others, Surely Allah loves the doers of good (2 ; 195). Allah says: "spend of the good things that you earn and of that which We bring forth for you out of the earth and aim not at the bad to spend thereof, which you would not take it yourselves unless you connive at it" (2 : 267); and "spend what you love, because you cannot attain righteousness unless you spend out of what you love" (3 ; 91).

These Verses of the Holy Quran very clearly show that Allah does not want that wealth should remain piled up in the hands of few persons and the society at large should suffer even as regards the basic needs of daily life. Quran wants that there should be free and voluntary distribution of wealth so that the poor and the needy may not die of hunger or remain without clothes or suffer for want of medical aid. The distribution should be free, i. e., without consideration of usury or even labour of any sort so that the poor may not have to suffer further in order to get rid of the suffering already at hand. Spending in the Name of Allah for the help of His servants without any consideration on one hand tends to improve the financial condition of the society at large and on the other hand it also infuses the qualities of generosity, large-heartedness and sense of brotherhood in the minds of the believers. It appears as if the entire community of the believers is but one single family, the members of which are always ready to spend whatever they have for the welfare of the others. This in fact is what we call the Islamic Social Order in which neither the wealth of any body is taken away by force nor any body is subjected to forced labour for any thing that is given to him for the sustenance of his life as in the case of Communism nor the wealth is allowed to remain piled up in the hands of

few persons at the sufferings of the humanity at large as in the case of Capitalism. Here wealth of one is to be used by others who are in need with the absolute spirit of fraternity and brotherhood without any consideration of labour, reward or even praise.

7. Zakat and Khairat

In the Quranic Verses which have been quoted in the above paragraphs there is Command of Allah for spending out what Allah has given. This comprises of compulsory charity which is known as 'Zakaat" as well as optional charity which is known as "Khairat". Quranic Verses which contain the Commands for "Zakaat" are : "spend of the good things that you earn and that which We bring forth for you out of the earth' (2 : 267); and "He it is Who produces Garden, trellised and untrellised, and palms and seed-produce of which the fruits are of various sorts, and olives and pomegranates, like and unlike. Eat of its fruits when it bears fruit, and pay the due of it on the day of its reaping (6 : 142), and "those who hoard up gold and silver and spend it not in Allah's way—announce to them a painful chastisement. On the Day when it will be heated in the fire of Hell, then their fore-heads and their sides and their backs will be branded with it (9 : 34-35); and "take alms of their property —thou wouldst cleanse them and purify them thereby (9 : 103).

Zakat is due on agricultural produce, merchandise, cattle, cash, silver and gold assets at the end of one complete year. The ratio fixed by the Holy Prophet Mohammad (P.B.U.H.) for payment of Zakat is a follows :

(1) On agricultural produce grown without irrigation by man, Zakat is one tenth of the produce and in case the produce is due to the irrigation by man himself, Zakat is one twentieth of the produce. In both cases Zakat should be paid immediately after the produce is reaped.

(2) On silver, gold, cash and merchandise of the value exceeding the value of seven and a half tolas of gold or fifty two and a half tolas of silver, Zakat is one fortieth.

Zakat is also due on goats exceeding forty in number, cows exceeding thirty in number and camels exceeding five in number. Different rates for Zakat on cattle are provided, a detailed study of which does not appear to be necessary for the purpose of this book.

According to Quran (9 . 60), Zakat is meant for (1) *Fuqa'ra* i.e. those who do not have enough for their needs. They pass on their lives in poverty and do not ask for charity, (2) *Masakeen* i.e. those who have nothing to satisfy the needs of their lives and they depend on charity. Persons who are out of job also come within this group, (3) *Aam-e-leen* i.e. those who are engaged by the Islamic State to collect Zakat. They are to be paid for their services from the Zakat, (4) *Mu-al-le-fa-tul-Quloob* i.e. non-Muslims who accept Islam, even though they may be rich, are to be paid from Zakat, (5) *Fir-re-qab* i.e. to free the slaves and captives, (6) *Ghar-e-meen* i.e. those who are in debt but do not have enough money to pay back the debt provided they are not habitable spendthrifts or evil doers, (7) *Fi-Sabil-Lilah* i.e. for good deeds and particularly the war in the way of Allah i.e. Jihad. For the purpose of Jihad, Zakat can be given even to a rich man, (8) *Ibn-us-Sabeel* i.e. those who are in journey and do not possess sufficient assets to satisfy their needs, whether at home they are rich is immaterial.

Zakat is not to be offered to (1) the Prophet and his family, (2) parents and children, (3) husband and wife, (4) minors whose parents are rich, but if only the mother is rich and not the father, then Zakat can be given to the minor also, and (5) non-Muslims.

A regards Optional Charity i. e. "Khairat", the Command of Allah for it is contained in the various Verses

of the Holy Quran that I have already noted in this chapter. Quran throughout encourages charity and asks the believers to spend for the poor and needy persons, but does not fix any particular ratio for this purpose. It is left for the person himself to spend as much as he can. It is, however, provided that charity should not be to such an extent as may render one to hardship. Quran says: "make not thy hand to be shackled to thy neck, stretch it forth to the utmost limit of its stretching forth, lest thou sit down blamed, stripped off (17 : 29).

8. Salaat and Zakat

Before proceeding further I propose to say a few words regarding Salaat and Zakat taken together. This is, firstly, because in the Holy Quran, wherever Allah speaks of Salaat, He also simultaneously speaks of Zakat; and secondly, because Salaat and Zakat taken together, in fact, are exhaustive of the purpose underlying the Revealed Religion.

A man throughout his life is always subject to two fundamental relations, one of man to Allah and the other of man to man. Right from the beginning there have been two ways of governing this two-fold relationship, one according to one's own wishes and the other according to the Commands of Allah. The first has always led the humanity to polytheism and idolatory on the spiritual side, while on the material side it has invariably induced people to indulge in monopoly and exploitation; and the second has always taken the mankind to monothyism and worship of One Supreme God on the spiritual side, and freedom and equality on the material side.

The Prophets of Allah have come with the Revealed Religion and have led the mankind to the second path which in reality is the path of righteousness, truth and success. The real purpose of the Revealed Religion the been to bring has two-fold relationship of man to Allah

as well as of man to man, under the guidance provided by the Commands of Allah. Salaat satisfies the requirements of the first, and Zakaat of the second, relationship and thus brings the entire activities of mankind spiritual as well as material, under the direct Command of Allah. According to the Command of Allah all men are equal, have same rights and duties, have to follow one and the same law i.e. the Law of God, without any guidance, control, disturbance, hinderance or exploitation from any body, and have to account for their activities to One Common Master, i.e. the God, Who is the Lord of all.

In Salaat the relation of man to Allah remains in the right—direction, the direction of spiritual success and well-being in the Present as well as the Next world. In Zakat the relation of man to man is governed not by any law given by any individual or society but by the Law given by Allah Himself It is not tainted with personal gain or loss In it man has to spend his wealth, out of his own will and consent for the maintenance and well-being of others according to the Will of Allah. In fact the entire economical, social as well as commercial activities of mankind revolve round the axis of wealth, and all give and take, robbery and decoity, deceit and fraud, greed and dishonesty, gain and loss, pleasure and pain of mankind are due to the use or misuse of wealth. By bringing the use of wealth under the direct Command of Allah which makes it compulsory to distribute it between the needy persons, without any consideration in the worldly sense, Quran has shut up the doors of all vices that creep into the society on account of hoarding up of the wealth to the total exclusion of the poor and needy persons of the society. In fact Zakat gives a death blow to what is known as exploitation in the human society.

Thus Salaat and Zakat have solved the entire spiritual as well as financial problems of mankind. The Golden

Zakat & Salaat have solved s...

Days of the Holy Prophet Muhammad (P.B.U.H.) and his four worthy Caliphs are a land-mark in the history of mankind as regards the satisfaction of the human mind and soul, spiritually as well as economically. There was undoubtedly a time in the human history when no body was available in the streets of Madina to accept charity. What more success could any body expect in the field of financial set up of the human society ?

CHAPTER—4

S O M (FASTING)

1. General

The third Pillar of Islam is "Som" i. e. Fasting during tha entire ninth month of the Islamic (Hijri) Year known as the month of Ramazan. Fasting, as a matter of fact has been one of the forms of prayer in almost all the nations of the world right from the days of Adam. It is prevellant even today in one or the other form even among the non-believers, polytheists as well as the idolators. As regards the Prophets of Allah and their true followers, they all used to keep fast in obedience to the Divine Command.

Quran makes Fasting compulsory for the believers and says "O' you who believe, fasting is prescribed for you, as it was prescribed for those before you, so that you may guard against evil (2 : 183). Fasting is for the complete month of Ramazan. Quran says : "who-ever of you is present in that month, he shall fast therein (2 : 185).

2. Meaning of :

Fasting means complete abstinence from eating, drinking, smoking and indulgence in sex throughout the day i. e. from Dawn till sun-set. According to the Traditions of the Holy Prophet Muhammad (P.B.U.H.) one must take some sort of food before Dawn in order to sustain the

rigours of hunger and thirst ahead in the day. This is technically known as *Sehri*. Quran says: "eat and drink until the whiteness of the day becomes distinct from the blackness of the night at Dawn, then complete the fast till nightfall (2 : 187). Fast is broken at the sunset just before the *Maghrib* prayer. This is technically known as *Iftaar*. Then throughout the night i.e. till Dawn of the other day one can eat, drink, and smoke as well as have sexual intercourse with his wife (2 : 187).

During the fasting time if one eats, drinks, smokes or meets his wife by mistake, but immediately after realising the mistake withdraws himself from such a lapse and remains in fast till the *Aftaar* time, then he has to only repeat the fast so broken after the month of Ramazan. But if he eats, drinks, smokes or meets his wife intentionally and knowingly or after realising the mistake does not abstain from it forthwith and keep fast for the rest of the fasting time till sun-set, he, as a penalty, has to keep fast continuously for sixty days after the month of Ramazan. In case of any gap falling in the period of sixty days, fasting shall again have to be resumed for a continuous period of sixty days. If, however, one is unable to keep fast for sixty days due to old age or sickness or other reasons permitted by Quran, he is allowed to free a slave or feed sixty persons at a time with food as he himself usually takes.

3. Exceptions

Those who are sick or on journey during the month of Ramazan are allowed not to fast, but they must compensate the loss of fasting days for an equal number of days by fasting afterwards when sickness or journey ends. In journey, comfort or ability of a man to fast are immaterial. Companions of the Prophet Muhammad (P.B.U.H.) during journey kept or broke the fast but nobody used to take the objection to it (Bukhari 30 : 43). During the war also the Prophet

Mohammad (P.B.U.H.) asked the believers not to keep fast so that it may not affect their physical ability against the enemy. There is also an exception for those who are extremely unable to fast. This covers the case of a woman who gives suck and the one with child and the old man who cannot bear fasting (Bukhari 65 : 11, 25) and also the sick person whose sickness is prolonged and the man whose journey extends over the whole year. This exception was firstly available to all the believers as provided by Verse 84 of Chapter 2 of the Holy Quran. But subsequently this general exception was taken away and fasting was made compulsory by Verse 185 of Chapter 2 and only the sick and those on journey were allowed to postpone fasting till the end of sickness or journey as the case may be. As regards persons for whom fasting was extremely difficult, the exception, however remained intact. But they have to compensate the loss of fasting and in lieu of each day's fasting they have to feed a poor man twice a day with wholesome meals (2 . 184).

3. Duration

Fasting as already stated is for the whole of the day from Dawn till sun-set for complete one month. There are however countries in which the days are some times very long and it is beyond the power of ordinary man to abstain from food from breaking of the Dawn till sun-set, or even to have a division of twelve months of a year, although, no doubt, such a case is of rare exception. Companions of the Holy Prophet Mohammad (P.B.U.H.) are reported to have asked him about their prayers in a day which extended to a year or a month, and the Prophet Mohammad (P.B.U.H.) is reported to have answered that they should measure the day according to the measure of their days (Abi-Daud 36 : 13). From this it follows that in the countries where the day is too long, the time of fasting may be measured in accordance with the length of an ordinary day, or where practicable fasting

may also be postponed to a shorter day of about normal length.

4 Purpose

Quran says that fasting has been ordained so that you may guard against evil (2 : 183). The object is that man may learn how he can shun the evil. Fasting in Islam as such does not simply mean abstaining from food but from every kind of evil. (Bukhari 30 : 2).

TAQWA

The purpose of fasting is *Taqwa* which means fear of God. Quran repeatedly asks the believers to have fear of God. It says : "O' people fear God Who created you from a single being" (4 : 1); and, "fear God, surely He is severe in requiting the evil" (5 : 2) and, "whosoever fears God and acts aright shall have no fear, nor shall he grieve" (7 : 35), and "O' you who believe, fear God and speak straight words" (33 : 70); and, "fear God, surely God is hearing and knowing" (49 : 1), and, "fear God so that mercy may be had on you" (49 : 10), and "O' you who believe keep fear of God and believe in His Messenger. He will give you two portions of His Mercy, and give you a light in which you shall walk, and forgive you" (57 : 28), and, "fear God, surely God is aware of what you do" (59 : 18); and "fear God, 'O' men of understanding" (65 : 10). The Prophets Nooh (26 : 108), Hood (26 : 126), Swaleh (26 : 144), Loot (26 : 163) and Shoaib (26 : 179) all asked their Nations to fear God and obey His Messenger, but their Nations refuted them and were ultimately destroyed.

Fear of Allah in fact is the most effective and the greatest possible check against the evil. One who fears Allah cannot dare cause any harm to any body. He will instinctively shun all conceivable moral lapses affecting his person or society at large, be it theft or robbery, rape

or adultery and the like. He will neither abuse nor fight. He will neither commit murder nor deprive any body of his property. He will not give or take bribe or draw upon unlawful gains. He will refrain from creating the nuisance, disturbing the peace, becoming unjust or imprudent. He will not trespass the bounds of justice or deny any body's lawful right. This is because he fears that he will have no excuse before Allah the Almighty on the Day when he will have to ultimately stand before Him and account for his deeds. He knows that the punishment of Hell is grievous and bitter (54 : 46). It is an evil resort (64 : 10). It is a flaming fire plucking out the extremities (70 : 15-16). It neither leaves nor spares (74 : 28). Thus fear of Allah is the foundation of morality which is the most essential ingredient for the maintenance of absolute peace and tranquility and thus ensure the ultimate well-being of the society at large.

HUMANITY

Fasting also makes man realise the hardships which a man endures for want of subsistance of his life. Only the one who himself undergoes the hardship of hunger and thirst can understand the miseries of those who, inspite of labour, are not able even to meet their bare needs. This naturally induces the man to help others in need and abstain from hoarding the wealth which ultimately proves to be of no avail. This really creates humanity in man in its true sense, and teaches him not to be unmindful of the oppressed class of the human society. It also makes him understand the true spirit and the real purpose of the Holy Quran which repeatedly asks the believers to pay the Poor-rate and spend for the help of the poor and needy persons of the society.

UNIFORMITY

Fasting establishes a unique and singular type of uniformity in the timings to eat and drink and to abstain from doing so between all the believers throughout the world. All the believers, in crores no doubt, round the

Globe, take their meals and keep Fast since before the Dawn till the setting of the sun, and then break the fast all at one and the same time without any exception. It appears as if the entire world of believers on earth is but one and the same family wherein all are on the dining table at one and the same time and all abstain from eating, drinking, smoking and even meeting their wives during one and the same period of time.

SINCERITY

Fasting is also the real test of the sincerity of devotion and obedience to Allah. When a man keeps fast and abstains from eating, drinking and other things prohibited by Allah during Fasting, only Allah knows whether he is actually doing so or not, and it all depends upon the truthfulness of the person himself whether what he is externally behaving is actually true or false. If supposing he outwardly behaves as if he is not eating, drinking or smoking, but in fact secretly does all this, no body is to check him or disbelieve him. Only Allah is the witness to all his pretensions and deceptions. Fasting is in fact something like an undeclared bond between a man and Allah alone and it is for this reason that Allah says that Fasting is for Me and I am its reward (Bukhari)

EVIL

Fasting strengthens the heart against evil. When one can abstain from all that is otherwise lawful and permissible, merely because Allah orders him to abstain from it during a particular period, there is no doubt about it that he can quite easily and readily abstain from that which is evil and forbidden by Allah. Thus to abstain from some thing lawful on account of the Command of Allah is really to prove that one can undoubtedly abstain from all that is really unlawful and forbidden by Allah and this closes the doors of evil once for all

JEHAD

Fasting prepares a man for "Jehad" i.e. the War in the way of Allah. Along with the discipline and spirit of

obedience which Salaat teaches, the willingness to bear hardships of hunger and thirst and restraint from lust and evil desires of the human self which Fasting creates, also prepares a man ultimately for the rigorous hardship of the Holy War in the way of Allah, the purpose of which is nothing but to establish peace, tranquility and social justice in human society wherein every body should have equal rights and liberties without least disturbance to the others.

In short Fasting really teaches a man to obey the Commandments of Allah with all sincerity, may it be at the suffering of hunger and thirst or control of sexual urges. In fact it is a mode of training to prepare a man to pass his entire life in the manner Allah likes him to pass. He should live and die at the Pleasure of Allah. And this is the real purpose of sending the guidance in the form of the Revealed Religion through the Prophets of Allah.

6. Achievement of the Purpose

But the real purpose underlying the Fasting can only be achieved when one inculcates in himself the fear of God, does what Allah wishes him to do and abstains from what Allah orders him not to do. If this is not done, then mere abstaining from eating and drinking is of no value. The Prophet Mohammad (P.B.U.H.) says that when one does not give up telling lies and acting upon falsehood, Allah does not need his abstaining from eating and drinking. He also says that there are many of such persons who fast but they do not get any thing except hunger and thirst (Ibn-e-Majah, Nisai, Bukhari). On the contrary one who keeps Fast with its real spirit, his sins are forgiven. According to another Saying of the Holy Prophet (P.B.U.H.), one who keeps Fast with faith and fear of accountability, all his sins are forgiven. Fasting is in fact a shield against the attacks of Satan (Ibn-e-Majah, Nisai, Bukhari).

7. The Laila-tul-Qadr and Ae-takaaf

In one of the last ten nights of Ramazan there is the most Sacred Night Known as *Shab-e-Qadr* or *Laila-tul-Qadr*, which has been described in the Holy Quran as greater than one thousand months. In this night Quran was revealed which is a guidance and a criterion (2 : 185). This night, according to the Traditions of the Holy Prophet Muhammad (P.B.U.H.), falls on either of the 21st, 23rd, 25th, 27th and 29th nights of the month of Ramazan. To keep awake and spend the [illegible] moments of this night in prayers and remembrance of Allah is of great spiritual importance.

The spirit of devotion which Fasting creates in man ultimately makes him submit completely and exclusively to the Will of Allah, and as a result of it he voluntarily gives up all affairs of his life, takes leave of his house, family, business, wealth, property, profit and loss and comes with his beding to stay in a corner of the Mosque for the last ten days of the month of Ramazan. There the only engagement for him is to remember Allah in all postures even when he is not engaged in prayers (i.e. Salaat) and that is all. This is technically known as "*Ae'takaaf*". This begins from the "*Asr*" prayer of 20th Ramazan and ends on seeing the Moon of Shawwal. It is "*Sunnat-e-Ma'k-i-la-Kifaya*" or Traditional Binding—"*Kifaya*" which means that if any one or more persons of any locality undertake it, every one of that locality also shares the blessings, and if none from a locality volunteers himself for it, all persons of that locality will be treated as having defied the important Command and thus pay for their lethargy and unresponsive behaviour inviting God's Displeasure. For "*Ae'takaaf*", stay in mosque, intention and purity in all respects are required. According to the Traditions of the Holy Prophet Mohammad (P.B U.H.) all sins of one who sits in "*Ae'takaaf*" are forgiven and virtues are added to his credit (Mishkat)

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CHAPTER—5

HAJ (PILGRIMAGE TO MECCA)

1. The Ka'bah

Haj or Pilgrimage to Mecca is the fifth Pillar of Islam. Mecca is the most famous city of Arabia wherein is the Sacred Mosque of Allah known as *Ka'bah.* According to the Traditions, *Ka'bah* was first of all built by the Angels of Allah long before Adam came on earth. Then Adam himself rebuilt it on the same foundations under the Command of Allah and offered his prayer therein. Since then the generations of Adam continued to visit *Ka'bah* and offer their prayers in it. *Ka'bah* however, was destroyed in the Mighty Flood in the days of Prophet Noah, and was thereafter rebuilt by Prophet Abraham and his son Prophet Ismail. Quran says : "when Abraham and Ismail raised the foundations of the House, they prayed. O' our Lord, accept from us, surely Thou are the Hearing and the Knowing; our Lord make us submissive to Thee and raise from our offspring a Nation submissive to Thee, and show us our ways of devotion and return to us Mercifully; surely Thou are the oft-returning to Mercy, the Merciful; our Lord, and raise up in them a Messenger from amongst them who shall recite to them Thy Message and teach them the Book and the

Wisdom and purify them. Surely Thou art the Mighty, the Wise (2 : 126-129).

According to Quran, Allah had pointed out to Abraham the place of the House, saying : make no associate of Me, and purify My House for those who make circuit and stand to pray and bow and prostrate themselves (22 : 26=2 : 125).

Ka'bah was rebuilt for the third time by the Quraish of Mecca in the days of the last Prophet Mohammad (P.B.U.H.) who had himself taken part in the construction work and placed the Black Stone (*Hajar-e-Aswad*) in the wall of the *Ka'bah* by his own hands. There was yet another rebuilding of the House on the same foundations by Ibn-e-Zubair in about 65 Hijri which construction still stands excepting some slight modifications made by Hajjaj Bin Yousuf.

Ka'bah is thus the First House on earth for the rememberance and worship of Allah. Quran says : certainly the First House appointed for men is the one at Bakkah (Mecca), Blessed and a Guidance for the Nations (3 : 95). *Ka'bah* is also mentioned by Quran as *Baitul Ateeq* or the Ancient House (22 : 29) and also as *Baitul Ma'moor* or the oft-visited House (52 : 4). Allah has made the *Ka'bah* as *Baitul Haraam* on the Sacred House (5 : 97), and pilgrimage to it is made a duty which men owe to Allah (3 : 96). It is a resort for men and a place of security (2 : 125). Whoever enters it is safe (3 : 96).

The process of Haj consists of *Tawaaf, Sa'ee, Wa'qoof, Ra'mi, Nahr* and *Halq* or *Taqseer*.

2. Tawwaf

It consists in seven times circuiting round the *Ka'bah*. Quran asks the prophet Mohammad (P.B.U.H.) to "proclaim to men the Pilgrimage" (22 : 27); and "let them accomplish their needful acts of cleansing and let them fulfil their vows and go round the Ancient House

(22 29). Each circuit round the *Ka'bah* starts from, and ends, at the Black-Stone fixed in the South East Corner of *Ka'bah* near its door.

After entering into the compound first come to the Black-Stone, lift both the hands upto the ears with the palms open and facing the Black-Stone, saying :

"In the Name of Allah.
Allah is Great. There is no god
except Allah. And all Praise is
for Allah".

Then kiss the Black-Stone saying :

"I kiss with the Name of Allah
—the Beneficient, the Merciful
O' Allah forgive my sins, and purify
my heart and expand my chest, and
give me safety like those whom
you have given safety".

and then;

"Allah is Great. Allah is Great. O' Allah,
give me faith, and acceptance of
Your Book, and fulfilling of my
promise, and following of the Traditions
of Your Prophet Mohammad (P.B.U.H.)
I witness that there is no god except
Allah. He is all alone. There
is no sharer to Him. And I witness
that Muhammad (P.B.U.H.) is
His Servant and Messenger".

Then circuit round the *Ka'bah* keeping it on the left hand side and thus complete the seven circuits.

Tawaaf is to be performed in the special dress of "Ahram" with "Wuzu" and intention of "Haj" or "Umra" as the case may be. If during *Tawaaf* time

for compulsory prayer arrives, or *Janaza* prayer is ready, *Tawaf* should be discontinued and resumed thereafter to complete the circuits.

After completing the *Tawaf*, come to *Maqam-e-Ibrahim* i.e the place (on the East of *Ka'bah*) where is fixed the Stone on which Abraham stood while building the *Ka'bah* and offer two *Ra'kats* of Optional Prayer. Quran asks the pilgrims saying : "take ye the place of Abraham for a place of Prayer" (2 : 125).

Then come to the spring of "*Zam Zam*" and drink its water, pour it on the head, face and the clothes and say :

"O' God, I pray Thee for adundant
sustenance, beneficial knowledge and
cure of all diseases".

Then come to "*Multazim*" i.e. the place between the Black-Stone and the door of *Ka'bah*, kiss it, and say :

"the beggar of Your door pray Thee
for Thy Grace, and known things,
and is hopeful of Your Mercy".

Then again kiss the Black-Stone and start *Sa'ee*.

3. Sa'ee

It consists in seven times running between the Hills of "*Safa*" and "*Marwah*", Quran says : "the *Safa* and *Marwah* are truly amongst the Signs of Allah, so whoever makes a pilgrimage to the House, or pays a visit to it, there is no blame on him if he goes round them (2 : 158). *Sa'ee* should begin from the Hill of *Safa* and end at the Hill of *Marwah*. After completing the *Sa'ee* come to the *Ka'bah* and offer two "*Ra'kats*" of Optional Prayer, then come out of the *Haram* and if the intentions was of "*Umra*" only, then shave the head and take off the dress of "*Ihram*". If, however, the intention was of "Haj", then there should be no shaving at this stage, only the dress of "*Ahram*" should be taken off. The next stages of Haj are as follow :—

On the 8th Zilhij (i.e. twelfth month of the Arabic year) put on the dress of *Ahram* in the *Haram*, offer the *Fajr* Prayer and then leave Mecca after the sun-rise, saying "*Alla-humma-Lab-baik-Laa-ilaha-Illallah*" and come at Mina, offer prayer of *Zohr*, *Maghrib*, *Isha* and also *Fajr* on the 9th Zilhaj and then start for "*Waqoof*" in the Arafaat.

4. Waqoof

Stay between the mid-noon till sun-set on the 9th Zilhij in the plain of Arafaat near the Hill known as "*Jabal-e-Rehmat*" is known as "*Waqoof*". In Arafaat one can stay anywhere and offer the prayer of *Zohr* and *Asr* together. During the stay in Arafaat one can remain standing, sitting or even lying down. Throughout the presence in Arafaat one should remember Allah and ask for forgiveness of the sins. Immediately after the sun-set leave Arafaat for "Muzdalfa" which is also known as "*Mash'a-rul-Haraam*" or the Holy Monument. There offer the prayers of *Maghrib* and *Isha* together and keep awake the whole night, offering prayer, reciting Quran and asking the Mercy of Allah. Quran says : "when you press on from Arafaat remember Allah near the Holy Monument (i.e. *Mash'a-rul-Haraam*) and remember Him as He has guided you (2 : 198).

On the next morning i.e. 10th Zilhij after sun-rise leave Muzdalfa for Mina where "*Ra'mee*" is to performed.

5. Ra'mee

Ra'mee consists in pelting small stones or pebbles at the Stone-Symbols of Satan which are known as "*Jumra*". They are three in number and each one has to be aimed at for stoning. While leaving Muzdalfa take seventy pebbles. On reaching Mina before the Mid-noon, stone the "*Jumra-e-Aqba*" with seven pebbles one at a time. Then offer the sacrifice of cattle.

6. Nahr (Sacrifice)

Command for Sacrifice is since the days of Adam. His sons Habeel and Qabeel offered sacrifice of which one was accepted by Allah (5 : 27). Prophet Abraham, under Command of Allah offered the sacrifice of his own son Ismail. Allah says: We gave him the good news of a forbearing son; but when he became of age to work with him, he said: "O' my son, I have seen in a dream that I should sacrifice thee, so consider what thou seest". He said, "O' my father, do as thou art Commanded, if Allah pleases, thou wilt find me obedient". So when they both submitted and Prophet Abraham made his son Ismail lie down on his forehead, We called out to him saying: "O' Abraham thou hast indeed fulfilled the vision". Thus do We reward the doers of good. Surely this is a manifest trial. And We ransomed him with a great sacrifice (37 : 101-107). Quran says: "accomplish the pilgrimage and the visit for Allah. But if you are prevented, send whatever offering is easy to obtain, and shave not your heads until the offering reaches its destination. And when you are secure, whoever profits by combining the visit with the pilgrimage should take whatever offering is easy to obtain (2 : 196), and "mention the Name of Allah on appointed days over what He has given them of the cattle, quadrupeds, then eat of them and feed the distressed, the needy (22 : 28). Similarly, for every Nation We appointed acts of devotion that they might mention the Name of Allah on what He has given them of cattle, quadrupeds (22 : 34). So pray thy Lord and sacrifice (108 : 2), and mention the Name of Allah on them (i.e. on camel) standing in a row. Then when they fell down on their sides, eat of them and feed the contented as well as the beggar (22 : 36). And keep *Taqwa* (duty) always in view because neither their flesh nor their blood reaches Allah, but to Him is acceptable observance of duty on your part. Thus has He made them sub-servient

to you, that you may magnify Allah for guiding you aright (22 : 37).

After offering the sacrifice one should shave his head.

7. Halq of Taqseer (Shaving)

Quran says : "shave not until the offering reaches its destination. Then whoever among you is sick or has an ailment of the head, he may effect a compensation by fasting or giving alms or sacrificing (2 : 196). Shaving is also mentioned in Verse 27 of Chapter 48 which says : "you shall enter the Sacred Mosque, if Allah pleases, in security, your heads shaved and hair cut short, not fearing (48 : 27).

After shaving the head, the dress of "*Ahram*" should be taken off and thereafter *Tawaaf* of *Ka'bah* should be performed. Quran says : "then let them accomplish their needful acts of cleansing, and let them fulfil their vows and go round the Ancient House (22 : 29).

8. Tashreeq

After *Tawaaf* and *Zohr* prayer in the Sacred Mosque, come back to Mina and stay there for the 11th, 12th and 13th of Zilhij and every day offer *Ra'mee* i.e. stone all the three "*Jamra*" by seven pebbles each. Quran says : "and when you have performed your devotion, raise the Name of Allah in praises loudly as you praised aloud your fore-fathers, rather a more hearty louding (2 : 200). Before the advent of Islam the Quresh of Mecca used to sit in Muzdalfa and boast among themselves of the greatness of their fore-fathers. Islam ordered the believers to loud Allah instead of their own fore-fathers. The days of stay in Muzdalfa are known as the days of "*Tashreeq*". Quran refers them as the 'Appointed Days", and says, "remember Allah during the Appointed Days". Then whoever hastens off in two days, it is no sin for him, and whoever stays behind, it is no sin for him, for one who keeps his duty to Allah. And keep your duty to Allah

and note that you will be gathered together to Him (2 : 203). On all the days, after reclining of the sun, there should be *Ra'mee* on all the three symbols of Satan known as '*Jamra*' by throwing seven pebbles at each of them.

9. Tawaaf-ul-Wida

On the 13th Zilhij after *Ra'mee*, come back to Mecca and offer *Tawaaf-ul-wida*, then drink water of Zam Zam, then kiss the Maltazam and leave *Ka'bah* saying: "O' God this visit to Your Sacred House may not be the last one. May we have the visit again and again and may there be Security and Peace for us".

This in brief is the process of Haj which starts from the 8th and ends on the 13th of Zilhij, the twelfth month of Hijri. Throughout the various acts of devotion i. e. kissing, circulating round the *Ka'bah*, offering the sacrifice, prayer and moving from one place to another, there is recitation of the Quranic Verses, the Holy Names of Allah and His Praise and Glory, offerings of the prayer and asking for forgiveness of the sins, and for each stage there are specific recitations known as "*Dua*" in the Arabic language which the leader of the Haj known as "*Mo'allim*" from time to time and at every stage teaches to the pilgrim. With a view to avoid bulkiness of the book, however, I have not mentioned all these recitations.

10. Conditions of Haj

For the Performance of Haj three conditions are necessary, namely Dress, Place and Time. The specific dress in which Haj can be performed is known as "*Ahram*", the place reserved for the Haj is Mecca and the time fixed is during the 8th to 13th of Zilhij. If either of these conditions is not fulfilled, Haj cannot be performed.

DRESS

Ahram is a specific dress consisting of two pieces of unstitched cloth, one for the upper and the other for the

lower part of the body i. e. from naval to the toe. Both pieces should be new, purified, unstitched and preferably white in colour. The head should remain naked. In case of women, however, the entire body from top to toe excepting the face should be covered by her ordinary dress. *Ahram* is put on from specific places fixed for this purpose on different ways leading to Mecca known as "*Meeqat*". Before wearing the *Ahram* one should completely bathe, shave and clean himself in all respects, then put on the *Ahram* and offer two *Ra'ka-ts* of Optional Prayer and recite in loud voice the "*Talbeeha*" which means: I am present—O' Allah I ampresent—I am present—there is no sharer to you—I am present—Indeed all Praise and Blessings are for you and the Kingdom is yours—There is no sharer to you, and then resume the performance of *Haj* or *Umra* as the intention be. While the dress of *Ahram*, one cannot meet his wife, abuse or quarrel, shave or cut the hair or hunt the animals on land. Quran says: "whoever determines to perform the pilgrimage therein then there should be no immodest speach, nor abusing, nor altercation (2 : 197), nor killing game except the game of the sea (5 : 95-96).

PLACE

As regards the place of Haj, the *Ka'bah* is for *Tawaaf* (22 : 29), the Hills of *Safa* and *Marwah* are for *Sa'ee* (2 : 158), *Arafaat* is for *Waqoof* (2 : 198), and for *Ra'mee*, sacrifice and shaving of the head is Mina. The various ceremonies and offerings of Haj cannot be performed, nor can they be taken as accomplished if they are undertaken at places other than these prescribed.

TIME

The time for Haj is also fixed. Quran declares the 10th, 11th and 12th Months of Hijri as the months of Haj (2 : 197). As already mentioned in the process of Haj, the fundamental requirement of Haj is presence

in the *Arafaat* from mid-noon till sun-set of the 9th of Zilhaj. If one is unable to be present in *Arafaat* during these hours, he loses the Haj. As regards the other ceremonies of Haj, there is stay in *Muzdalfa* during the night of the 10th Zilhaj and then in *Mina* for the 11th, 12th and 13th of Zilhaj and performance of *Rami* i.e. sacrifice and shaving of the head.

11. Umra

It is generally known as the Minor Haj. It differs from Haj in that it may be performed at any time, and of the ceremonies connected with Haj, the *Waquf*, *Rami* and sacrifice are dispensed with in *Umra*. The principal requirements of *Umra* are *Ahram*, circuiting round the *Ka'bah*, and running between *Safa* and *Marwah*.

12. Haj is Compulsory

Haj is compulsory for every man and woman who is major, sane and who can afford to go to and come back from Mecca at his own expence, besides making provisions for the maintenance of his dependants at home during his absence. Quran says : "pilgrimage of the House is a duty which man owes to Allah, whoever can find a way to it" (3 : 96). Quran asks the Prophet Mohammad (P.B.U.H.) to "proclaim to men the pilgrimage, they will come to Thee on foot and on every lean camel, coming from every remote path" (4 : 27) and let them accomplish their needful acts of cleansing, and let them fulfil their vows and go round the Ancient House (4 : 29). The Prophet Mohammad (P.B.U.H.) says to the believers : Haj is made compulsory for you, so it is obligatory on you that you should perform the Haj (Muslim).

13. Purpose of Haj

God is undoubtedly One. His Message to the mankind is also One. Therefore, the followers of this Message all over the world belong to but One Community. This is what Haj really means. Haj is to unfold the Reality that the believers in Allah and the followers

of His Prophet Mohammad (P.B.U.H.) of whatever time, and of whatever colour, shape and size, they may be, round the Globe, are basically one and the same as regards their fundamental thought and action. They all believe in One and the same God, bow down and prostrate in One and the same manner, recite and utter the same words, move about and make offerings in one and the same fashion, and eat and drink, or abstain from eating or drinking, one and the same thing. It appears as if the hearts of millions of people coming from different and distant places of earth pulsate together and they are really different bodies having but one soul, and this state of affairs has continued right from the days of Adam who was the first and the only person to offer his prayer in *Ka'bah* and the days of Abraham and his son Ismail who were the only two persons who re-built *Ka'bah* and circulted round it, and in the present-day world when millions of believers come for Haj from all-over the world and shall continue to come till the end of the world itself.

Looking to the historical background of the pilgrimage to Mecca we find that Adam, the first man on earth, offered his prayer in the *Ka'bah* which according to Quran is the First House of Allah on earth. Then various ill-fated nations of the non-believers particularly those of *Aad, Samood, Midanites*, and the people of Prophets Noah and Loot, stood up in enmity to the Messengers of Allah, rejected the faith in Allah, refused to accept His Commands, and attempted to uproot the Religion of Allah from earth, but all of them were ultimately destroyed. Then Nimrood prepared the fire to burn Prophet Abraham alive for no sin except louding the Name of Allah, but Abraham by the Grace of Allah, came out of the burning flames safe and sound, and to the utter disappointment of the non-believers, succeeded in upholding the Banner of the Divine Unity and establishing the centre of its propogation by rebuilding the *Ka'bah* at Mecca.

But before achieving this success, Abraham had to undergo a number of rigorous tests and bear great hardships. He proclaimed the Unity and Supremacy of Allah, and was turned out of his house by his own father. He broke the idols into pieces and was thrown into fire by Namrood. He got a child at the old age of 90 years or so, and readily offered him in sacrifice when Allah asked him to do so. He was asked by Allah to leave his wife and the then only child Ismail all alone in the barren and uninhabitated valley of Mecca, and he felt no hesitation in obeying the Command of Allah. Quran says: "when his Lord tried Abraham with certain Commands, he fulfilled them. Allah said: 'I will make thee a Leader of men' (2 : 124). Quran declares: surely Abraham was a Model of Virtue, obedient to Allah, upright, and he was not of the polytheists, grateful for Allah's Favour; Allah chose him and guided him on the right path. (16 : 120-121).

The spirit of complete devotion to and unshakable faith in and absolute surrender to the Will of Allah made Abraham the Friend of Allah (*Khaleel-ul-lah*), and Allah showered His Favours in abundance on him. He prayed, "my Lord make this city (i. e. Mecca) a secured town and provide its people with fruits" (2 : 126), and Allah really made Mecca secure (95 : 3) to which fruits of every kind are drawn from all round (28 : 57). It was saved from the attacks of "*Tubba*" and also from the army of "*Abraha*", which invaded the *Ka'bah* but was itself completely smashed only by the stones cast by flocks of birds (Chap. 105). Abraham rebuilt the *Ka'bah*, circuitted round it, and prayed for a Nation submissive to Allah, and a Messenger to recite the Message of Allah and teach the Book of Allah (2 : 127-129), and Allah made the place of Abraham a Place of Prayer (2 : 125), and declared pilgrimage to it compulsory (3 : 96), and raised the last Prophet Mohammad (P.B.U.H.) and the Muslim Nation from the city of Mecca (48 : 28-29), who

are the true followers of the Commands of Allah (16 : 123 = 61 : 4). Abraham settled his family in a barren and uninhabitated valley and Allah made it a Sacred Territory to which people come from all around (29 : 67), and declared it to be "*Umm al-Qura*" i.e. Mother of Towns (6 : 93 = 22 : 7). Abraham offerred his own son Ismail for sacrifice at the Command of Allah, and Allah made it compulsory for the pilgrim to offer sacrifice of cattle each year at the place where and on the date when Abraham had offered the sacrifice of his son (2 : 196 22 : 36). Abraham's wife ran between the Hills of *Safa* and *Marwah* in search of water, Allah broke out the fountain of "Zam Zam" having water of unimaginable quantity and innumerable benefits for the human beings, and made running between the two Hills compulsory for every pilgrim (2 : 158).

Thus throughout the Haj we find that a pilgrim is required to do what the absolute devotee to and friend of Allah i.e. Abraham, his worthy son Ismail and his faithful wife Hajra did out of their absolute devotion to Allah thousands of years ago to keep the Name of Allah High and the Flag of Divine Unity flying amongst the non-believers, polytheists and idolators around.

The basic purpose underlying the pilgrimage can be found from the first prayer of Abraham after settling his wife and child all alone in the barren and uninhabitated valley of Mecca. He said : "Our Lord, I have settled a part of my offspring in a valley unproductive of fruit near Thy Sacred House, our Lord, that they may keep up prayer (14 : 37). Thus "keeping up of the prayer" was the real purpose, and this in fact is the purpose of creation itself. Allah says : "I have not created the *Jinn* and men except that they should serve me" (51 : 56). But this should be out of the free Will of man himself as there is no compulsion in the Religion of Allah (3 : 18), and inspite of the open challenge of the Satan

who said to Allah "I shall certainly be in wait for them (i.e. men) in Thy Straight Path. Then I shall certainly come upon them from before them and from behind them and from their right and from their left: and Thou wilt not find most of them faithful (7 : 16-17).

But what was the need to leave the wife and child all alone in an altogether lonely place? Prayer could be maintained even at their own place, or even at some other place, productive as well as inhabitated. Looking to the fact that the entire nation had become neglectful of their duty towards Allah, had rejected the faith completely, and become enemy of Abraham to this extent that he had been thrown into fire, the only alternative left for the Prophet of Allah was to take away his family from amongst the non-believers and settle them at a place where the non-believers could not even think of settling at all; and thus sow the Seed of Divine Unity in an otherwise unproductive land, but the land at which the First Symbol of the Almighty God on earth i.e. the *Ka'bah* already stood, so that the Tree of the Divine Unity grown out of this Seed from the Sacred Land of *Ka'bah*, may flourish without least effect of the evil air and the filthy water of the non-believers' land. This was done with absolute and unshakable faith that it is only Allah who is the Bestower of Sustenance (51 : 58), and that life and death are in the exclusive Hands of Allah (9 : 116), and that nothing can affect any body save that which Allah has ordained for him (9 : 51). This act of great sacrifice and outstanding devotion of Abraham received due response from Allah. The barren land was soon equipped with a spring of water and was by and by changed into a populated and secured territory with abundance of fruit and necessities of life, and the Seed of the Divine Unity grew out into a Huge Tree of Islam whose branches spread all-over the world and the marvellous smell of its Divinely Scented Flowers has

perfumed the entire atmosphere of mankind round the Globe with the fragrance of exclusive faith in and total submission to the Will of Allah the Almighty. Thus the prophecy of the Holy Quran regarding Mecca, when the last Prophet Mohammad (P.B.U.H.) was forced to leave it by the non-believers that in it are the clear signs: it is a Place of Abraham; and whoever enters in it is safe; and the pilgrimage to the House is a duty which men owe to Allah, has come to be true. The place of Abraham refers to the Doctrine of Divine Unity which has spread from Mecca all-over the world. Mecca has really proved to be safe and even before the advent of Islam within it's precincts there was no quarrelling even between deadly enemies for complete four months in a year. During the Haj millions of believers gather from all-over the world and will continue to do so for ever.

Thus to ask the believers to come for Haj consists of a three-fold purpose underlying it. Firstly, one should cut off from, and say good-bye to the entire world, leave wife and children, give up all engagements, and come with one single object that of "keeping up prayer" to the First House of Allah on earth, as did, and prayed for, by Prophet Abraham the staunch devotee of Allah during the days when the entire population on earth had totally become unmindful towards its duty to Allah.

Secondly, one should see the signs of Allah with his own eyes and know what sacrifices the Friend of Allah had to give in order to keep the Flag of the Divine Unity flying amongst the non-believers, idolators and the enemies of Allah and His Messengers, and how he ultimately succeeded in establishing the Centre of the Religion of Allah on earth; and in order to share in the virtuous deeds of outstanding courage, faith and devotion which the Friend of Allah himself did in order to loud the Name of Allah in the atmosphere surrounded from

alround by the Satanic forces and evil designs of the evil-doers. Thus practically prove his faith in

> "Surely I have turned myself, being upright wholly to Him who originated the Heavens and the earth and I am not of the polythiests" (6 : 80);

and, "say: my prayer, my sacrifice, my life and my death are all for Allah the Cherisher of the worlds" (6 : 163); and declare that "the world's life is only a sport or play or gaity" (57 : 20); and prove that "neither merchandise nor selling (24 : 37) nor wealth and children (63 : 9) can divert the believers from the rememberance of Allah". In short, by giving up the world with all its affairs, by separation from family, relatives, and friends, by wraping himself in only two pieces of unstitched cloth with naked head, by leaving all worldy desires and evil wishes, by avoiding anger, abuse, enmity and quarreling, by engaging totally in the Praise and Glory of Allah, by turning round and round the House of the Lord like a moth round the candle, by offering sacrifice of cattle, and by moving here and there in obedience to the Command of Allah, with complete devotion, attentiveness and utmost sincerity of the heart and soul, the believers give a practical proof of their absolute faith in "*La Ilaha Illallah*" i.e. there is no god except Allah.

Thirdly, Haj which in fact is an International Gathering of its own kind, brings the believers from all-over the world to a Common Centre. They live, move about, eat and drink, sleep and take rest together and thus become known to each other. This on the one hand makes a man realise that he is not all alone in keeping up the faith in and obeying the Commands of Allah and following His Prophet Mohammad (P.B.U.H.), but that there are millions of people like him who carry the same belief and follow the same Message of Allah; and on the other hand it also creates a chance for the believers to know each others' grievances, needs and requirements.

They can then find out ways and means to solve each others' Religious, Social, Economical as well as Political problems by mutual co-operation, assistance and help. Haj is thus the best way of creating brotherhood and friendship between the believers all-over the world and make them members of one and the same community.

14. Visit to Madina

After performance of *Haj* and *Umra* there should be visit to Madina. The Prophet Mohammad (P.B.U.H.) says : "*Man Hajjal Baita-wa-lam Yazurni Faqad Jafani*" i.e., one who performs Haj but does not visit me, gives me torture. One should go to Madina with complete purity of body, clothes as well as the soul, and offer his "*Salam*" with all humility and sincerity at the sacred graves of the Holy Prophet (P.B U.H.) and his worthy companions.

CONCLUDING NOTE ON PRAYER

Before parting with this discussion, let us recapitulate in brief, at the risk of some repetition no doubt, the underlying purpose and the resulting effect of the various modes of Prayer in Islam.

Life on this earth is transitory. It has a definite beginning and shall certainly have an end too. This short stay on earth is naturally with some definite aim. Allah says : "I have not created '*Jinn*' and men except that they should serve Me". But a man is naturally endowed with certain needs, basically those of food, clothing and shelter, and all activities round the world are naturally directed to satisfy these needs of mankind and a man has out of necessity to keep himself engaged in these activities through out his life. But while surrounded by the affairs of life, a man usually forgets that all that he is endeavouring for is but for a short stay on earth. He also forgets that what actually exists including his own self is really the creation of Allah and Allah has created all with some definite purpose which can only be achieved through the Pleasure of Allah alone, and that is the reason that Allah has also provided the way to pass the life so that the Pleasure of Allah may be achieved, and this is really what the Religion of Allah means, and excepting the Religion of Allah, there is no other way to achieve the Ultimate Success of life in the Hereafter which is not only a must but is in fact the life in reality. Thus all engagements of life on the material side are but for a timely need, but the Ultimate Success of life in reality consists in obedience to the Almighty alone, and that is why through five times' compulsory prayer a believer is asked to leave all and come to the Mosque and refresh his memory as regards the fact of his being a creation of Allah and his being ultimately to return to Him; and not only through the ideology of his mind, but also through the utterance of his mouth and physical acts of standing, sitting, bowing down and prostraining,

prove that he really submits to the Will of his Creator; and in this respect through continuous Fasting during the month of Ramazan, show that even the food and drink that he takes and the sexual satisfaction that he makes are not subject to his own willing and desire, but are under the control and according to the Command of Allah, and that is the reason that wherever Allah asks him to abstain from eating, drinking and sexual contacts, he has no hesitation at all in giving them up all at once. Then through *Zakaat* he really proves that all that he has is not of his own, it is something given to him by Allah and, therefore, he has not the least hesitation in spending it out for the help of others when Allah Commands him to do so, and in this respect he does not think of any considera-tion in the worldly sense or obliging any body in this res-pect. Then ultimately the spirit of devotion and total sub-mission to the Will of Allah makes him to give up all affairs of life, say good-bye to wife and children, friends and rela-tives, take off even the usual dress, wrap himself in two pieces of unstitched cloth and come to the House of his Lord on earth i.e. *Ka'bah*, circuit round it again and again, and offer sacrifice in the way of Allah as did the Friend of Allah i.e. Abraham, and run between *Safa* and *Marwah* as did his faithful wife Hajra, encamp in the open plain of *Arafaat*, stay at *Muzdalfa* along with millions of believers like him from all over the world. This is what a believer is asked to do in Haj.

Thus the various modes of prayer in Islam make the believers in Allah, His Messengers, His Books, His Angels and the Day of Judgement, practically adhere to His faith and prove that all that materially exists is neither real nor eternal. It is all for a timely need of the temporary life on earth, that the real purpose of this short living is to repel the challenge of Satan that he will cause men go astrary from Allah's way, that all that has to be done in this world must be according to the Commands of Allah,

and that in following the Commands of Allah neither the affairs of this life nor the wife, children, relatives and friends should come in his way, nor should there be acquiring and hoarding up of wealth or engagement in the worldly affairs in disregard to the Will of Allah, that in Allah's estimation all are equal, have same rights and duties, and ultimately all have to gather before Him as in the plain of *Arafaat*, and account for all that has been done, and thereafter get the reward for the pains taken and sacrifices made in keeping the Flag of Divine Unity flying amidst the thunderous, dark and dusty winds of unbelief, polytheism, and idolatory as well as the evil desires and wishes of the carnal self.

And the ultimate effect of keeping up the Prayer, Fasting, Zakaat and Hajj is the moral uplift of the human society, getting rid of the poverty and suffering of the masses and establishment of universal brotherhood between the inhabitants all-over the world. The cumulative effect of all modes of prayer in Islam is a revolution in the human life as a whole. The entire channel of life, which otherwise flows towards polytheism, idolatory, indiscipline, indecency, selfishness and greed on the spiritual side; and snatching away and hoarding up of the entire wealth and exploitation of all resources of income by few to the exclusion of all, on the material side; starts flowing just on the reverse side, which in fact is the Path-Way leading to Belief in One Supreme God Who is the Real Creator, Sustainer and Cherisher of all, uplift of morality, establishment of discipline, creation of decency, large-heartedness, spirit of sacrifice and sense of brotherhood, love and respect on the spiritual side; and to equality, freedom and well being of the entire society without any distinction of colour, caste, creed, shape, size or locality on the material side.

All that is belongs to Allah, and all ultimately have to return to Him. Then there is nothing "mine", "yours" or "his" on earth in reality. Whatever one has is a trust of Allah with him and he must, therefore, use it as Allah

Commands. Thus life itself and all that one gets in this life both are the properties of Allah, and man is only a trustee of it and has therefore naturally to account for it to its real owner i. e. the Allah the Almighty. When this factual reality forms the back ground of human thought and action, every activity of the human being becomes *Ibaadat* within the meaning of Islam and this is really what Allah means by saying that "I have not created *Jinn* and men except that they may serve Me" (51 : 56).

Thus *Ibaadat*, as I have already said in the opening lines of Book II, is not only *Salaat*, *Som*, *Zakaat* and *Haj* but all activities of human life under and according to the Command of Allah. That *Salaat*, *Som*, *Zakaat* and *Haj* are *Ibaadat*, no doubt, but they are not *Ibaadat* in the entirety. They are *Ibaadat* as well as the test and training of *Ibaadat* in its ultimate significance which consists in total submission to the Will of Allah. That is the reason that none of these modes of prayer has been declared by Quran to be the purpose in itself. On the contrary each of them is declared to be the means to some definite purpose. Thus according to Quran, the purpose of *Salaat* is to keep one away from "*Fahsha*" and "*Munkar*" i.e. indecency and evil. The purpose of *Som* is to create "*Taqwa*" i. e. fear of God which in reality is the fountain-head of morality as well as social justice. *Zakaat* causes distribution and circulation of wealth and avoid suffering of the poor and the needy persons. Haj creates a sort of international brotherhood between the believers and makes them sacrifice their time and money and bear hardships for the Glory of the Divine Unity as did Abraham, the Friend of Allah, thousands of years ago.

Thus about two hours' engagement in five times' *Salaat* daily, thirty days Fasting in a year, distribution of one fortieth portion of the accumulated wealth at the end of each year for the poor and needy persons, and about two to three months' severance from the family and all other affairs of life during Haj every year, serve to be the

training course for the believers to learn to subordinate all activities of their life to the Will of their Creator, Sustainer and Cherisher. They can no doubt have family life, take part in State administration, do justice and undertake business enterprises, make progress in Science, Technology and Learning, eat, drink and enjoy the bounties of nature, because Quran not only permits but also encourages them to do all this, subject to keeping in view at every stage the Command of Allah, and knowing it fully well that all this is not the purpose in itself, it is merely an engagement or in the words of Quran, "a sport and a play" (29 : 64 6: 32) of the temporary stay on earth, just as one keeps himself busy to pass time during the stay while on journey. This being the position, neither the engagement of this life nor even this life in itself is the purpose of its creation. The purpose, as Quran points out, is only *Ibadat* and that in one word means total submission to the Will of the Creator. All this is but natural. When a man prepares a machine, he puts in the several parts of it wherever he finds it necessary, and the entire movement of the parts as well as the machine as a whole must go on according to the scheme of its movement prepared by its maker, otherwise it will not serve the purpose it is made for. Similar may be understood to be the position as regards the God-made machine i. e. the Man himself. Allah has created man in a particular way to act in a particular manner. Therefore, unless the man acts in the manner provided by Allah, the purpose of his creation cannot be achieved. But the mode of man's creation as well as the nature of his acting both are known to Allah alone and whatever we understand from Quran is only this much that all other creations of Allah obey the Command of Allah out of their nature which is no more than a mere mechanical process, but man has been created to obey the Command of Allah out of his own free will. Thus the

mark of distinction between man and other creations is the act of volition or the rational act. But the Will necessarily implies the Knowledge, and we find that Knowledge has been given to man by Allah (2 : 31) and where there is Knowledge and Will there is also an option to do or not to do in a particular way, and that is why, while asking Adam to live with Eve in the Paradise, Allah also gave him the option to eat from whence he desires, but not to approach a particular tree (2 . 35 -7 : 19). This shows that together with Knowledge Will was also given. Now to obey out of free Will is what Allah wants a man to do and to deviate man from it is what the Satan has challenged to Allah (7 : 17). Quran tells us that when Satan was condemned for not prostrating towards Adam, he asked for respite, and said that he will cause men to go astray. Allah granted him respite, drove him out and said to him that he and whoever will follow him will be put in the Fire of Hell (7 : 15-18) Thus what will ultimately flourish is obedience out of Free Will.

When Adam on persuation of Satan ate from the forbidden tree and fell in trouble, Allah reminded Adam that he had already been told that Satan was his open enemy (7 : 22). Adam asked for forgiveness. Allah turned towards him mercifully and said : "go forth, there is for you in the earth an abode and a provision for a time; therein shall you live and therein shall you die, and therefrom shall you be raised" (7 : 23-25), and there will come to you a guidance from Me; then whoever follows My guidance, no fear shall come upon them, nor shall they grieve (2 : 38). It was also told that at the end of the life on earth there shall be a Day of Judgment when all that a man has done shall be accounted for, and the good deeds will be rewarded with the pleasure of Paradise and the evil deeds punished with sufferings of the Hell (Chapters 99 and 101).

Thus what will ultimately flourish is obedience of Allah out of the Free Will of man, and disobeying shall be

put to the flames of Hell. Thus the purpose of this short stay on earth as Quran points out is to separate the wicked from the good, and put the wicked one upon another, then heap them together, then cast them into the Hell (8 : 37). Arriving at this stage one can very well understand the talk between Allah and His Angels regarding the man, which runs like this : Allah said : "I am going to place a ruler in the earth". In reply the Angels said : "will Thou place in it such as make mischief in it and shed blood"? Allah then said : "I know what you know not" (2 : 30). It appears that what the Angels feared was the disobeying of Allah's Command by man who was endowed with a Free Will. But Allah already knew it fully well, and to finish up the element of disobeying on account of Free Will given to man, Allah had laid down the procedure of short stay of Adam on earth, multiplying his generations there, taking out of them the disobeying element through the persuations of Satan and separating from it the element of volitional obedience through the test and training of *Eemaan*, *Salaat*, *Zakaat*, *Som* and *Haj* as well as sincere repentence or penance for the wrongs done and errors committed, then ultimately destroying the element of disobedience once for all by throwing it into the Fire of Hell, and thus flourishing the volitional obedience and establishing it "as Caliphate" of Allah on earth for ever.

This according to my own understanding of the Quran appears to be the purpose of creation and the procedure for establishing the creation who obeys Allah out of his own Free Will as Allah's Caliph on earth. And as regards the purpose and the procedure adopted by Allah to achieve it, there is no question of "why" or "how" about it. In fact such questions vitiate with the Absoluteness of Allah the Almighty. Allah is Absolute, Almighty and Supreme and He creates as He pleases (24 : 45), and He does what He intends (11 : 107).

BOOK—III

MORALITY

SYNOPSIS

General, Morality according to others, Morality according to Islam, Morality as regards the fundamental relations, Morality as regards the general relations, Checks against adultery, General Principles, Concluding Note on Morality.

MORALITY

1. General

Morality deals with the question of right and wrong or good and bad with regard to the acts of an individual relating to his own self or to the society at large. Thus the entire dealings of a man with other individuals fall within the ambit of morality. Man is always subject to relations with other individuals of the society. He is by nature a social being. The most fundamental relations which an individual has perforce to maintain with other individuals of the society are those of parents and children, husband and wife, relatives and friends, State and public, and so on.

That while dealing with others one should always keep the norms of morality in view, there has never been any dispute about it. The dispute, however, is as regards the standard to determine what really is good or bad, or right or wrong, and also as regards the purpose to do the good and abstain from the bad.

2. Morality according to others

The Intuitionists[1] are of the view that actions are right or wrong according to their own intrinsic nature and

[1]Intuitionism is the conception that one among the sources of knowledge is the direct and immediate apprehension of truth, and it opposes the notion that all wisdom is based, whether directly or indirectly, upon intellectual processes and reasoned judgement. (Encyclopaedia of Religion and Ethics, 1959 Edition, Vol. 7, P. 397)

not by virtue of any end outside them which they tend to realise. Thus for example, speaking the truth is good in its own nature and not because of its importance for the social well-being.

Kant[1] is of the view that there is nothing good except the good-will and the good-will is good-in-itself and not with reference to any external fact. Thus an act done with good-will is good irrespective of the result that it brings.

Hedonists[2] think in terms of happiness or pleasure as the supreme end of life, and amongst them those who give weight to the pleasure of ones own self are known as Egoists, while those who lay emphasis on the pleasure of all are known as Utilitarians. Of the former view are the Cyrenaic writers[3] who confine themselves to inculcating the pursuit of pleasure at each moment as it passes, and the Epicureans[4] who endeavour to seek the happiness of life as a whole. Hobbes[5] and Gassendi are the chief writers who adopt the former view. Of the latter view are Bentham[6], Mill[7] and Sidgwick[8]. They aim at the greatest good of the greatest number.

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[1] Famous German Philosopher Immanuel Kant (1724—1804 A.D.)

[2] Hedonism denotes the creed or theory that pleasure is or should be the sole end and aim of human action or conduct, and that to it all good or well-being is ultimately reducible (Encyclopaedia, ibid Vol. 6, P. 567).

[3] The Cyrenaic School was founded by Aristippus of Cyrene, a disciple of Socrates, who held that pleasure is the highest good and that it should be one's aim to secure at every moment as much of it as possible (Ibid).

[4] Epicurean School was founded by Epicurus who insisted that pleasures of the mind and of [illegible] are greater and of more value than bodily pleasure, and that the most desirable state is "freedom from pain and care" (Ibid).

[5] British Philosopher Thomas Hobbes (15[illegible]—1679 A.D.). He identified pleasure with desire, and proclaimed that there is no good other than pleasure, and that psychologically men always seek it (Ibid).

[6] Jeremy Bentham (17[illegible]—1832 A.D.). He pleaded for purely mundane hedonistic utilitarianism (Ibid).

[7] John Stuart Mill (1806—1873 A.D.).

[8] British Philosopher Henry Sidgwick (1838—1900 A.D.)

Hedonism has always presented a repulsive approach to moral consciousness. Yet it is possible to give it a plausible appearance and even Sidgwick recognises it as an inevitable element in a complete system of Ethics. The reason why this should seem to be so is evident enough. It is clear that the end which we are to aim at must be some such that ought to give us some sort of satisfaction. When asked, however, why we at all pursue any end, the only "reasonable" answer the Hedonists give is that it satisfies some demand of our nature, and the only ultimate satisfactory answer according to them is that it satisfies the most fundamental demand of our nature which, as the Hedonists plead, is pleasure.

Hedonists, however, ignore the fact that pleasure in reality is only a subjective state of the human mind which always and in all circumstances has reference to some definite object, the attainment of which results in pleasure. But what that object is, the Hedonists have no answer to give.

Similarly why the general happiness or the greatest happiness of the greatest number should be desirable, according to Mill, no reason can be given to it except that each person, so far as he believes it to be attainable, desires his own happiness. This, however, being the fact, Mill says, we have not only all the proof which the case admits of, but all which it is possible to require, that happiness is good, that each person's happiness is good to that person and the general happiness, therefore, is good to the aggregate of all persons.

Mill goes on arguing that happiness is the only good on the ground that to desire a thing and to find it pleasant are but two different ways of expressing the same thing. But this really confuses the issue. It identifies desire with pleasure although both of them need not necessarily be identical. In fact they are really at variance with each

other and bear different connotations altogether. Moreover there is also the fallacy of composition. In fact the aggregate of all persons is no body, and therefore non-existant as it were.

Sidgwick bases his argument on the authority of conscience and identifies conscience with practical reason. In the former he agrees with Butler[1], and in the latter he follows Kant.

The fundamental requirements of morality according to Sidgwick is that we should place ourselves at the point of view of Reason and obey its dictates. This yields the conception of justice which has two main requirements—one that one must be just to one's own self which means that we must be impartial in the treatment of all the moments of our life and in choosing the pleasure of the moment the future should also be kept in view and the other, that the pleasure of others should also be kept at par with the the pleasure of our own.

There is yet another point of view that lays emphasis on perfection of the "self". According to this view the development of self is the real aim of morality. This view is based on the theory of Evolution brought into prominence by Hegel[2], Comte[3], Lamark[4] Darwin[5] Spencer[6] and other thinkers of the modern ages.

Viewed from this point of view, moral life has grown by and by along with the growth of the physical life itself from the lower to the higher forms of species, and in that

[1] British Philosopher Butler ([illegible]–17[illegible] A. D.).

[2] [illegible] German Philosopher George W[illegible] Friedrich Hegel (1770—1831 A. D.)

[3] French Positivist Philosopher A[illegible]ste Comte (17[illegible]–1857 A. D.) who gave the basic Social Science of [illegible] its name and established the new subject [illegible]

[4] French Naturalist Philosopher [illegible] Pierre Antoine De Monet Lamarck ([illegible]–18[illegible]), [illegible] theory of evolution [illegible] his [illegible] of vertebrate from invertebrate animals

[5] [illegible] Darwin [illegible] the proponent of the famous theory of the origin of species and survival of the fittest by natural selection

[6] British Philosopher Herbert Spencer (1820–[illegible]).

process the principle of "adjustment" or, as Darwin puts it, "survival of the fittest in the struggle for existence" works. Thus as professor Alexander[1] and L. Stephen[2] plead, in the moral life, through the process of Natural Selection, the more efficient or the most perfectly balanced conduct is preserved. Thus in the moral field a continuous war goes on between different ideals or morals, in which the ideal which is more compatible with social welfare prevails.

The aim of moral evolution, according to Hegel, is the fullest realisation of the spiritual nature of man. The social system, with more or less complete consciousness, aims at the realisation of a perfect humanity, and in this process most important thing for each individual is to find out his own appropriate "station" within that system, and to fulfil the requirements of that station.

But here the essential point to be noted is that we must not regard ourselves as private individuals alone, each seeking an independent good of his own, but rather as members of a social system which is seeking, with more or less clarity of vision, to realise the most perfect type of human existence. It is urged that the duty of each individual is to try to find out what he can do for the service of the moral system of which he is a constituent, contributing his part, however small, to the advancement of that system. It is in this that the true happiness of an individual lies and not in the enjoyment of his own individual pleasure to the exclusion of others.

Happiness, thus conceived, implies at the same time, obedience to law. But the law to which this obedience is sought is not the external law of the State, nor is it a purely internal law such as Kant sets forth in his "Categorical Imperative". It is the law that is gradually shaped by the developing consciousness of the community in its

[1] British Philosopher Samuel Alexander (1859–1938 A.D.)

[2] British Philosopher Leslie Stephen (1832–1904).

efforts to attain the highest perfection which the human nature is capable of.

Thus the most highly developed form of self is the ultimate aim of morality, which, in the words of Nietzsche[1], is realisation of the "Superman", and which according to him involves a transvaluation of all values.

According to Green[2], the essential element in the nature of man is the rational or spiritual principle within the man himself, which works effectively in his adjustment to the needs of the environment. The significance of the moral life, therefore, according to him consists in the constant endeavour to make this principle more and more explicit to bring out, more and more completely, the rational, self-conscious, spiritual nature. Thus according to Green the highest stage is that which is completely rational.

Recapitulating in brief the views discussed so far, the standard of morality is either the obedience to Law, or pursuit of happiness, or Perfection of the human self. Thus according to the first view, the moral ideal is presented to us as a "Law", and in this respect the Kantian conception of it as a pure "Categorical Imperative", imposed upon us by Reason, is of great importance. According to the second view, the moral end is the "happiness", and in the carefully balanced form in which it is presented to us by Sidgwick it appears to be highly reasonable. According to the third view, "perfection" of the human self as standard of morality has its own merits. But there are difficulties in accepting either of these views as a complete answer to the two-fold problem of morality viz., what is the standard of morality and what ultimately is the purpose of doing the good and abstaining from the bad.

[1] Famous German Poet Philosopher Friedrich Nietzsche (1844 – 1900 A.D.)

[2] British Philosopher Thomas Hill Green (1836 – 1882 A.D.)

The difficulty with each of these views is that either they ignore the standard or overlook the purpose or confuse them both with the result that no definite principle of universal application can be deduced for the guidance of the human beings at large.

Thus the conception of a Pure Law of Reason breaks down on account of lack of some positive content. In other words it ignores the purpose, and unless there is a purpose the entire activity becomes meaningless, and the so called good-will becomes a mere fiction having no practical utility at all. Man by nature thinks in terms of ends and means. There being no end in view, the entire activity loses the very foundation of it. It may be an activity in the literal sense, but not such that would conform to the demands of rationality in essence. Further more, the mere good-will has no value, unless proper means are also adopted, and the question of proper means cannot arise unless the required knowledge is there. Thus Pure Law, having no proper means, adequate knowledge and some definite end in view is of no practical importance for the human beings.

The principle of happiness has no universal application. As regards the individual happiness, it obviously vitiates against and clashes with happiness of the society. Pursuit of one's own happiness by every individual shall only bring the society at large to a state of complete moral chaos and in that event the very purpose of morality is defeated. Peace and well-being of the human society consists in complete discipline and decency and this is not possible unless checks and restraints are imposed on individual freedom. A society of all-free individuals can only be a society of barbarous and uncivilized persons or in other words of beasts and animals, but not of members of a civilized community.

Then as regards the greatest good of the greatest number, the idea is nothing more than a pure myth. In the practical

life the two superlatives will hardly be available together and if actually put into practice may ultimately result in the good of a very few persons at the cost of overwhelming majority. Even otherwise the so called "greatest" may be of a majority by one percent only and in that event forty nine percent are likely to suffer. Another unfortunate aspect of this view is that it neglects the individuals outright, although it is really the individual whose well-being is the well-being of the society. If all or majority of the individuals of a society are not happy, the society cannot be said to be a happy society at all. In fact keeping the individual aside, the idea of society itself becomes a fiction. It is this type of ideology that lays a premium to the cult of exploitationism, where the exploitationists rise and in the garb of uplifting the masses, seize the resources of the land and make the poor masses subserviant to their wish and avarice.

Then perfection of the self, however attractive it may appear to be, is basically a vague ideology. Firstly, if we take it in the material sense, it has no moral value, because moral values transcend material consideration and even tend to suppress them if they clash with their set principles. If morality is tinged with a semblance of worldly benefits pure and simple, then it ceases to be morality at all. It more or less becomes a business with a slant towards selfish gains. If, however, we take it to be in the spiritual sense, and that really is what we really understand from morality in its true sense, then the question of ultimate values come in, because preference of one over the other act can only be on account of its value. And all that is valuable is always subject to choice, because one thing may be more valuable than the other. Thus choice is to play its role in determining what is good, and in order to choose the good, the end as well as the means both have to be kept in view. But the end of morality cannot be a particular or time-bound end. It must be

universal, eternal as well as ultimate, so that it may be accepted as the norm of morality for human beings at large. But morality being the practical aspect of life, the universal as well as ultimate end of morality can only be the ultimate end of life itself. But to know what is the ultimate end of life, an exact knowledge of its origin and aim is necessary, and this is possible only through the word of the Creator of life Himself. Hence to know what is "self" and what really is its "perfection" one must first of all know what is the origin, aim and end of life itself, and here neither Philosophy nor Science can help us in our search for the truth. Here the Religion of Allah is the only guide for us. The result is that in order to know what in reality is good or bad, or right or wrong we have no option but to fall back upon the knowledge provided by the Revealed Religion only.

In view of what I have said above it is obvious that all that the Western Intellectuals have said is nothing but a mere sophisticated controversy camouflaged in the outward superficial embellished behaviour nick-named "Morality" which could only drag the younger generations to nowhere except the state of total immorality, where even the very sense of decency and discipline is but a rare phenomena, and this is really what we are painfully witnessing in the modern world. Today the so called civilized people can drink and dance, become nude and indecent and do whatever they like in the private as well as the public places without least regard for the elders or the youngsters, ladies or gents. In the clubs the self-styled modernists behave in such appalling manner and indulge in such debased and shameful acts as, (for example, come with their own wives and girl friends showing "great respect" to them, always keeping them ahead, offering them the lead in every respect to the hall, then exchange them with each other and on the "golden principle" of "mind your own business", start doing all that) even the eyes feel repelled

to look at, and the tongues are reluctant to express, them in words.

The main reason for this unfortunate state of affairs is basically three-fold. Firstly, the purely ideological and basically divergent points of view have really confused the entire issue and no definite and settled principle of real practical utility could at all be deduced for the guidance of humanity. Secondly, morality is essentially some thing practical, and purely Metaphysical ideologies are of no avail in this field of human activity. It requires some thing which may satisfy the practical aspect of the human self which always thinks and acts in terms of ends and means. This is why we actually find that even those who talk of morality through perfection of self or good-will or greatest good of greatest number, themselves drink and dance and lose all sense of decency and discipline, destroy the human societies through nuclear weapons, exploit the entire wealth of the country to the total exclusion of the public at large, and deprive the human beings of their fundamental rights of person, property and self-expression. Thirdly, and most fundamentally, there is lack of adequate and exact knowledge of the human self. The origin, aim and end of life are problems which neither Philosophy nor Science could solve at all. In fact they have no means to do that. Here only the Revealed Religion is the real guide. When we look into the Revealed Religion, we find that the real purpose of life is only "*Ibaadat*" which consists in total submission to the Will of Allah, and here the standard and purpose both synchronize. In other words the purpose itself is at the same time the standard to judge whether a particular act is good or bad. Thus according to the Revealed Religion i.e Islam, only the Pleasure of Allah is the purpose as well as the standard of morality.

3. Morality according to Islam

Thus whatever may be the standards of morality for the world at large, and irrespective of the merits or

demerits of such standards, the position as regards the believers in Allah, His Prophets, Angels, Books and the Day of Judgment is altogether different. Here total submission to the Will of Allah and absolute obedience to His Command, which Islam enjoins upon a believer through the acceptance of Faith and adherence to Prayer, make it totally immaterial for a believer as to what according to others is good or bad and whether it is good or bad with reference to the intention with which it is done or on account of the result that it brings. Here the sole criterion is the Will of Allah. The ultimate goal of all activities for a believer is only the Pleasure of his Lord (92. 19-20), and that really is the grand achievement (9 72). A believer really sells himself for the Pleasure of Allah (2 : 207), and declares that all his prayer, sacrifice, life and death are for Allah alone (6 : 163) Therefore, whatever good he does, it is for Allah's Pleasure only (4 : 114).

And this is but natural. Only Allah reveals to human soul its way of evil and its way of good (91 : 8) He alone is the Guide in reality (92 : 12), and He has also given to man the faculties to grow or bury it, and whoever causes it to grow he indeed is successful, and who buries it, he indeed fails (91 : 9-10).

In order to guide the human beings, Allah has revealed the Book with truth (39 : 41). Whoever brings and accepts the truth is dutiful and he shall have from Allah what he pleases (39 : 33-34). Allah has also made the last Prophet Mohammad (P.B.U.H.) an excellent examplar (33 : 21) an inviter to Allah and a light-giving sun (33 : 45), who teaches the Book and Reason and purifies man (2 : 129 62 : 2). The purpose of sending the Prophet is that he should be obeyed by Allah's Command (4 : 64). Allah asked the Prophet Mohammad (P.B.U.H.) to say, if you love Allah, follow me, Allah will love you

and grant you protection from your sins (3 : 30), and say : obey Allah and His Messenger (3 : 31).

Therefore, there is no room for any sort of scepticism as to the right or wrong and good or bad for a believer except that which Allah through His Prophet Mohammad (P.B.U.H.) declares as right or wrong and good or bad. In that view of the matter one thing may be good for the non-believer but it is bad for the believer if Allah declares it to be bad. For example, drinking of the wine may seem to be good for health from the medical point of view, but it is totally unacceptable for a believer because it is prohibited by Allah. Similarly complete abstinance from food and drink for the whole day continuously for thirty days during the month of "Ramazan" may be injurious to health according to the understanding of the non-believers, but it is most beneficial for the believers because Allah has ordered them to keep Fasts during these days. Keeping the young ladies under veil while coming out in the public places may appear to be tyranny from the point of view of the non-believers but it is absolutely necessary for the believers because Allah has ordered them to do so. Sacrifice of lacs of animals on the 10th to 12th of the last month of Hijri may be a mere waste of money for the non-believers, but it is in reality a matter of great pleasure and ultimate benefit for the Muslims because Allah has asked them to sacrifice as such. Therefore, the only criterion for the believers to decide whether an act is good or bad, or right or wrong is the Command of Allah, and the purpose underlying the doing of it is only the Pleasure of Allah and nothing else.

With this back-ground let us now see what principles Allah has laid down for the human beings with regard to their dealings in various relationships with each other in order to establish a society of sound moral character.

4. Morality as regards the fundamental relations

PARENTS AND CHILDREN

The first and foremost relationship of one individual with the other is that of paternity. This relationship is not only basic and fundamental but also the most sacred. The parents not only give birth to the child, but also nourish, maintain and look after him with keen interest, love and hope. They provide him with all possible comforts as well as education and training in order to enable him to acquire a respectable status in the society. All this demands a proper and due response from the child too. Allah says : We have enjoined on man concerning his parents—his mother bears him with faintings upon faintings and his weaning takes two years—saying : give thanks to Me and to thy parents (31 : 14) ; and, "We have enjoined on man the doing of good to his parents". His mother bears him with trouble and she brings him forth in pain, and the bearing of him and the weaning of him is of thirty months, till, when he attains his maturity and reaches forty years, he says . my Lord, grant me that I may give thanks for Thy favour, which Thou has bestowed on me and on my parents, and be good to me in respect of my off springs (46 : 15). Allah says : do good to parents, if either or both of them reach old age with thee, say not "fie" to them, and speak to them a generous word, and lay before them the wings of humility out of mercy, and say : my Lord, have mercy on them, as they brought me up when I was little (17 : 23-24).

The command for obedience to parents is, however, subject to one condition. Allah says : "We have enjoined on man the goodness to his parents unles they force their child to unblief or raising sharers to Allah (29 :8— 31 : 15).

Similarly there is also a command to the parents to see that their children do not go astrary and ruin their lives. Allah orders the parents : enjoin prayer on thy

dependents and steadily adhere to it (20 : 132). Quran tells us what Luqman advises to his son, which in other words means that every father should ask his children not to ascribe any partner to Allah (31 : 13); and tell them that Allah is the Knower of each and every thing, however small or hidden it may be (31 : 16), and order them to keep prayer and enjoin good and forbid evil, and bear patiently that which befalls, and turn not the face away from people in contempt nor go about the land exultingly, and pursue the right course in going about, and speak in a low voice (31 : 17 : 19).

Quran also fixes compulsory shares of the parents as well as those of the children in the inheritance of each other and orders for disbursement of the same with full justice and honesty after satisfaction of the debts and legacies of the deceased (4 : 11-12).

HUSBAND AND WIFE

The second important relationship is that of husband and wife, and in fact upon the success of this relationship depends the welfare and well-being of the entire family life of an individual. Matrimonial relationship is necessary for continuance of the generation, and as an stimulation to attract this relationship the sex instinct has been created in both the spouses. But to satisfy the sex instinct the only permissible moral way is to enter into the matrimonial bond so that on one hand the sex instinct may be satisfied and the generation may continue, and on the other hand the society at large may remain safe from the vices that result out of the unbounded, free and open satisfaction of this instinct. It is really the immoral indulgence of this instinct that results in the evils of rape, adultery, prostitution, sodomy, indecency and indiscipline which ruin the character of the entire society. Human societies as such at all times throughout the history have adopted and approved marriage as the only moral and lawful way to satisfy the

sex instinct, and all the societies have always treated the off-springs of legalised matrimonial relations as legitimate, and those born otherwise as illegitimate. Thus there is no doubt about it that while marriage has always been approved as a lawful means of satisfying the sex instinct and continuation of the future generation, its satisfaction by other means has always been condemned as being unnatural, immoral as well as unlawful, and therefore punishable under the Penal Law.

In Islam marriage is a civil contract entered into with the free will and consent of both the spouses before reliable witnesses, against a compulsory consideration settled by the parties themselves known as dower which may be prompt i.e. payable immediately or on demand or deferred i.e. payable on divorce or death of the husband. Marriage being purely a civil contract can also be dissolved according to the principles laid down and thereafter the parties may enter into second marriage with any body else they like. They are, however, debarred from re-marrying each other without an intervening marriage with, and divorce of the woman, by some other person.

In Islam the marital life is throughout governed by the Will of God and both the spouses have to follow the Command of Allah in all matters arising out of their marital life. Thus while Quran declares the men and women as equal in rights, it also says that men have dominance over the women (2 : 228), and this is but natural because unless the element of subordination to the husband is there, the wife can seldom live in peace and harmony with her husband. She is, therefore, asked to remain obedient to her husband and guard his rights (4 : 34), which means that not only she should look after the house, property, children and other assets of her husband, but also keep herself chaste because while she is the wife of any body, she is bound, legally as well as morally, to keep her self exclusively for and at the disposal of her

husband. If she does not do so, she commits breach of trust and is liable to be punished. Quran entitles the husband in such a case to keep her confined, not to sleep with her and also to punish her (4 : 34, 4 : 15-16). If the charge of adultery is legally and fully proved through the evidence of four reliable witnesses, then the the Islamic State is bound to punish her with stoning to death.

Further, in order to keep the society as well as the woman herself safe from immorality and indecency, Islam makes it compulsory that she should not come out in the public openly. She must cover herself from top to toe (33 : 31, 33 : 59). She should talk to other men from inside the house without exposing herself to them (35 : 53). No body is allowed to enter the house of another person without first seeking his permission (24 : 27). Then, before the advent of Dawn, in the afternoon, and after the night prayers the spouses are asked not to allow any body including their own major children and servants to enter their private rooms without their permission (24 : 58). Women are asked to talk to others in such voices as may not attract to sex (33 : 32).

Wife is entitled to maintenance from her husband throughout her marital life (2 : 232). In this respect richness of the wife, or poverty of the husband is of no excuse. Dower as already stated is her absolute right. She is entitled to it fully in case marriage is consumated, otherwise to the half of it (2 : 237), excepting in case of *Khula* i.e. demand of divorce from the wife herself in which case she has to remit, and if she has already received, refund the dower (2 : 229).

Then, she is also given the right to inheritance from the properties left by her husband on his death. She is made a compulsory sharer of 1/4th if no child is there or 1/8th in case there is a child present.

Thus Islam grants all those rights and privileges to a woman which could and should have been granted and which were denied to her by other Nations. Excepting as the relationship of a wife to her husband naturally demands, she stands on equal footings with him, is entitled to live, eat, drink, wear, move about, own property and enjoy all other comforts of life along with her husband and all attempts to deprive her of her legitimate and due rights are condemned. She has been given the status, respectful as it is, which she really deserves, and neither is she allowed to have the upper hand over man nor is she made to be played like a toy in the hands of sex-hungry persons to the detriment of the morale of the society at large.

Similarly there are restrictions as well as permissive principles for the husband too. The natural purpose of marriage is satisfaction of sex and continuance of the generation. Wife is, therefore, declared to be a tilt for the husband and he is allowed to use her at his pleasure (2 : 223). The period of menstruation is, however, a period of impurity and it is harmful to use her during that period (2 : 222). Quran very beautifully symbolises both the spouses as dress of each other (2 : 187), which shows the absolute closeness of their relationship and also the source of adoration and charm for both. Husband is forbidden to take oath of not going to his wife (2 : 224). And if he does not perform his marital obligations for a continuous period of three years for no justifiable reason, the wife is legally entitled to seek separation from him.

There is also permission for keeping more than one but not exceeding four wives at a time (4 : 3). But this is merely a permission and not an order or command, and this is also subject to strict condition of doing justice to all of them so that any one of them may not suffer (4 : 129). This permission is in fact to meet the situation where the wife is not fit for marital duties, the husband does not like or is not satisfied with one wife, the wife is

unfit for giving birth to a child and so on. Thus to avoid indecency and fulfil the genuine need of the husband permission for more wives than one has been given. And this is really for the benefit of the wife herself, because thus she is saved from unnecessary divorce and separation from her husband.

It is made compulsory for the husband to provide shelter, food, clothing and all comforts of life to his wife and also remuneration for feeding the children even during the period of separation and also after separation during the period of "*Iddat*"[1] (2 233). Quran also asks the husband to make a Will for the maintenance of his wife for at least one year after his death from his property (2 : 240).

In order to maintain the decency in the society, Quran also lays down the catagories of women to marry with. It says marry not women whom your fathers have married. Surely this is indecent and hateful and an evil way (4 : 22). It says : forbidden to you are your mothers, daughters, sisters, paternal aunts, maternal aunts, brothers' daughters, sisters' daughters, mothers that have suckled you, foster sisters, mother's-in-law, step daughters unless your marriage with their mothers has not been consumated, daughters in law, real sisters of your existing wives, and all married women except those whom your right hands possess. All other women are lawful for you provided that you seek them with your property, taking them in marriage, not committing fornication (4 : 23-24). Slave girls with permission of their masters may also be married with (4 : 25).

Thus the entire dealings of husband and wife during the marital life are kept within the bounds of morality, decency and discipline in which no body is allowed to trample upon the rights of the other, and both are permitted to break the marital bond and then re-marry with some

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[1] Period during which second marriage of the woman after divorce or death of her husband is barred in Islam.

body else and in that case no compulsion is to be done on the wife by the previous husband (2 : 232). The marital life which thus remains within the limits of God results in the well being, betterment and happiness of the entire family which in fact is the fountain-head of the purity and serenity of the future generation of the human society at large. Notwithstanding the virtual subordination of wife to her husband which in practical life is a necessity rather than an expediency, this relation in Islam keeps both the spouses on equal footings in that both live together within the limits of Allah and follow the Commands of Allah, and in case of breach of the Commands of Allah, each one of them is absolved of the obligations towards the other.

STATE AND INDIVIDUALS

The third important relationship is that of the State and its individuals. The very first duty cast by Quran upon the State is to arrange for prayers, pay the poor-rate, enjoin the good and forbid the evil (22 : 41). In these few words Quran has laid down the entire Manifesto of the Islamic State and has made it responsible for the religious as well as moral uplift of the entire society. *Salaat* is itself the best of means to get rid of indecency, and evil of every sort. In addition it is also the duty of the Islamic State to enjoin the good and forbid the evil. Thus the State is bound to enforce or put into effective use the moral principles and ban all immoral and indecent activities. This means that in an Islamic State there cannot be drinking and dancing, rape and adultery, race and gambling, black marketting and hoarding, propaganda and falsehood, injustice and inequality, and so on.

On the other hand it is imperative for every individual of the State to obey the State orders (4 : 59). This is obviously because unless the individuals obey the orders issued by the State there cannot be an orderly administration, peace and tranquility. It may, however, be noted that obedience is only so far as there is no order in dis-

regard to the fundamental laws of Islam. A believer is not supposed to obey the orders of any body which conflict with his faith in the Unity of Allah, His Prophets, Books, Angels and the Day of Judgment.

5. Morality as regards the general relations

Then, there are the general relations of one individual with the other. The individuals come in contact and deal with each other daily in various relations, may it be of the teacher and pupil, neighbour and countrymen friend and foe, master and servant, and so on. Quran guides us with regard to each and every kind of contact with other individuals and for this purpose lays down fundamental principles of universal application.

TRUTH SPEAKING

To begin with, Quran teaches the believers to speak the truth (33 : 70), be with the truthful (9 : 19), and shun the falsehood (22 : 30). Quran declares that liers are unjust (39:32) and for them there is no guidance (39 : 3). Those who do not exhort one another to truth are at a loss (103:2-3). Those who forge lie against Allah will not prosper (16 : 116). Signs of believers are that they do not witness falsehood, and when pass by what is vain, they pass by nobly (25 . 72). Curse of Allah is on the lier (3 : 60). Falsehood is bound to perish (17 . 81). Truth will be rewarded by Allah (33 : 24). For the truthful there is a mighty reward (33 : 35). On the Day of Judgment truth will profit the truthful ones; for them are the Gardens, wherein flow rivers, for abiding for ever (5 : 19).

JUSTICE

Quran orders for justice (4 : 58). Allah says : "We have revealed the Book to thee with truth that thou mayst judge between people by means of what Allah has taught thee; and be not with the one pleading the cause of the dishonest (4 . 105). Quran says, "O' you who believe, be maintainers of justice, bearers of witness for Allah, even

though it be against your own selves or your parents or near relatives, whether he be rich or poor, Allah has a better right over them both. So follow not your low desires, lest you should be led astray, and if you distort or turn away from the truth, surely Allah is ever aware of what you do (4 : 135). Quran says : the witnesses must not refuse when they are summoned (2 : 282), and conceal not the testimony because whoever conceals it, his heart is surely sinful (2 : 283). It further says : when you speak, be just, though it be against a relative (6 : 135). Surely Allah enjoins justice and doing good to others (16 : 90).

TRUST

There should be no breach of trust. Quran says : Allah Commands you to make over the trust of those who are worthy of them (4 : 58). If one of you trusts another, then he who is trusted (i.e. the trustee) should deliver his trust, and let him keep his duty to Allah (2 : 283). Whoever acts dishonestly will carry his dishonesty to the Day of Resurrection (3 : 160). Quran says : O' you who believe, be not unfaithful to your trusts while you know, and know that your wealth and your children are a temptation and that Allah is He with whom there is a Mighty Reward (8 : 27-28). According to Quran those who are keepers of their trusts and their covenants are indeed successful (23 : 8).

For those who are trustees for the property of the orphans, Quran says; make over to the orphans their property and substitute not worthless things for their good ones, and devour not their property by adding it to your own property. This is surely a great sin (4 : 2). Those who swallow the property of the orphans unjustly, they swallow only the fire into their bellies, and they will consume in blazing fire (4 : 10). Approach not the property of the orphan except in the best manner until he attains his maturity (6 : 153 ; 17 : 34). Keep a check or vigilance

over the orphans until they reach the age of maturity, then if you find in them maturity of intellect, make over to them their property, and call witnesses in their presence (4 : 6)

RESPECT FOR LIFE

There should be respect for the life of others. Quran says slay not your people, and whosoever does it, Allah will cast him into fire (4 : 29-30). Slay not the soul which Allah has made sacred except in the course of justice (6 : 152). Quran prescribes retaliation in the matter of slain : a free for the free, and a slave for the slave, and a female for the female. But if remission is made to one of his aggrieved brother, prosecution for blood-wit should be according to usage, and payment to him in a good manner (2 : 178). Quran says there is life for you in retaliation, O' men of understanding, that you may guard yourselves (2 : 179).

And kill not your children for fear of poverty. We provide for them and for you (both). Surely the killing of them is great wrong (17 : 31), and kill not the soul which Allah has forbidden except for just cause, and whoever is slain unjustly, We have indeed given to his heirs authority, but let him not transgress the limit in slaying. Surely the oppressed will be helped (17 . 33).

RESPECT FOR PROPERTY

There should be respect for the property of others. Quran says : swallow not up your property among yourselves by false means, nor seek to gain access thereby to the authorities in order that you may swallow up a part of the property of men wrongfully while you know (2 : 188). Strain not your eyes at what We have given to certain classes of people to enjoy (15 : 88). And covet not that by which Allah has made some of you exceed others. For men is the benefit of what they earn and for women is the benefit of what they earn (4 : 32). Eat of the lawful and good things that Allah has given to you, and keep your

duty to Allah in whom you believe (5 : 88). Fair-seeming to men is made the love of desires, of women and sons and hoarded treasures of gold and silver and well-bred horses and cattle and tilts These are merely the provisions of the life of this world, and Allah—with Him is the good goal of life. Say : shall I tell you of what is better than these ? For those who guard against evil are Gardens with their Lord, in which rivers flow, to abide therein, and pure companions, and Allah's good pleasure (3 . 13-14).

SINCERITY

Quran teaches sincerity. The believers are enjoined not but to serve Allah, being sincere to Him in obedience, upright (98 . 50). Allah says : We have revealed the Book with truth, so obey Allah, being sincere to Him in obedience (39 : 2). Since obedience is due to Allah alone (39 : 3). Contend not on behalf of those who act unfaithfully to their souls. Surely Allah loves not him who is deceitful, sinful (4 . 107). Those who repent and amend and hold fast to Allah and are sincere in their obedience to Allah, they are with the believers, and Allah will soon grant the believers a mighty reward (4:146). Quran strongly condemns hypocracy. It says : hypocrates seek to deceive Allah, and He will requite their deceipt to them (4 : 142). The hypocrates shall be surely in the lowest depths of fire, and thou will find no shelter for them (4 : 145).

PURITY

Quran teaches purity. It says : and thy garments do purify, and uncleanliness do shun (74 : 4-5). He indeed is successful who purifies himself (87 : 14). Those who avoid the great sins, and the indecencies, but the passing ideas, surely thy Lord is liberal, forgiving (53 : 32). Allah loves those who purify themselves (2 : 222). Allah desires to take uncleanliness from you, and to purify you, and thorough purifying (33 . 33). Follow not the footsteps of the devil, he commands indecency and evil. And

Allah purifies whom He pleases (24 : 21). Allah desires not to place a burden on you, but He wishes to purify you (5 : 6). Allah loves those who purify themselves (9 : 108).

UNSELFISHNESS

Quran teaches unselfishness. According to Quran none has with him any boon for a reward except the seeking of the Pleasure of Allah (92 : 19-20). Righteous are those who feed the poor, the orphan and the captive, not for reward or thanks from them, but out of love for Allah (76 : 8-9). Say : my prayer and my sacrifice and my life and my death are surely for Allah (6 : 163). Keep your duty to Allah as much as you can, and hear and obey and spend, it is better for your souls. Whoever is saved from the greediness of his soul, he it is who is successful (64 : 16). Those who spend their wealth in the way of Allah, then follow not up what they have spent with reproach or injury, their reward is with their Lord, and they shall have no fear nor shall they grieve (2 : 262). You cannot attain righteousness unless you spend out of what you love (3 : 91).

NIGGARDLINESS

Those who are niggardly and bid people to be niggardly and hide that which Allah has given them out of His grace, Allah loves them not, and for them is an abasing chastisement (4 : 37). Let not those who are niggardly in spending that which Allah has granted them out of His Grace think that it is good for them, they shall have a collar of their niggardliness on their necks on the Day of Ressurection (3 : 179). Quran says that one who is saved from niggardliness of his soul is successful (59 : 9).

HUMILITY

Quran teaches humility. It says go not about in the land exultingly, for thou cannot rend height (17 : 37). All this, the evil thereof, is hateful in the sight of thy

Lord (17 · 38). Allah seals every heart of a proud and haughty one (40 35). We assign the abode of the Hereafter to those who have no desire to exalt themselves on earth nor to make mischief (28 : 83). Turn not thy face away from the people with contempt, nor go about in the land exultingly; surely Allah loves not any self-conceited boaster (31 : 18). Pursue the right course in thy going about and lower thy voice, surely the most hateful of sounds is the braying of asses (31 · 19). Allah loves not the proud (16 : 23). Evil indeed is the dwelling place of the proud (16 : 29). Satan was condemned on account of his vanity (7 : 13). Quran says : call on your Lord humbly and in secret ; surely He loves not the transgressors (7 . 55). Allah says : I shall turn away from my Messages those who are unjustly proud on earth (7 : 146).

PATIENCE

Quran teaches patience. Surely men are at loss except those who exhort one another to patience (103 : 2-3). Excellent is the reward of the workers who are patient and on their Lord they rely (29 : 58-59). Truly the steadfast will be paid their reward without measure (39 : 10). Whoever is patient and forgives, that surely is an affair of great resolution (42 : 43). Those who are patient and do good, for them is forgiveness and a great reward (11 . 11). If you avenge, then avenge with the like of that with which you were afflicted, but if you show patience, it is certainly best for the patient (16 : 126) Be patient and thy patience is not but by the Help of Allah (16 : 127). Allah's reward is better for him who believes and does good, and none is made to receive this except the patient (28 : 80). Quran says. O'you who believe, seek assistance through patience and prayer. surely Allah is with the patient (2 : 153). Allah says: We shall certainly try you with some thing of fear and hunger and loss of property and lives and fruits; and give news to the patient, who when a misfortune befalls them say: surely we are Allah's and to Him we shall

return, those are they on whom are blessings and mercy from their Lord and those are the followers of the right course (2 : 155-157). Righteous is one who is patient in distress and affliction and in the time of conflict (2 : 177). Allah is with the steadfast (2 : 249). Allah loves the steadfast (3 : 145). Quran says: O' you who believe, be steadfast and try to excel in steadfastness and guard the frontiers (of Divine Injunctions) and keep your duty to Allah that you may be successful (3 : 199).

PERSEVERANCE

Quran teaches perseverance. It says: set thyself, being upright, to the right Religion before there comes from Allah the Day which cannot be averted (30 : 43). Say: I am only a mortal like you. It is revealed to me that your God is one God, so keep in the straight path to Him, and ask His Protection and woe to the polytheists (41 : 6). Those who say: our Lord is Allah, then continue in the right way, the Angels descend upon them, saying: fear not nor be grieved, and receive good tidings of the Gardens which you were promised (41 : 30). Continue then in the right way as thou art commanded, as also should those who turn to Allah with thee, and be not inordinate, and incline not to those who do wrong, lest the fire should afflict you; and you have no protector besides Allah, then you would not be helped (11 : 112-113). Those who are steadfast seeking the Pleasure of their Lord, and keep up prayer and spend of that which We have given them, secretly and openly, and repel evil with good: for such is the happy issue of the abode; Gardens of perpetuity, which they will enter along with those who do good from among their fathers and their spouses and their offsprings; and Angels will decend upon them from every gate, Peace be to you, because you are content, how excellent is then the final abode (13 : 22-24).

THANKFULNESS

Quran teaches thankfulness. It says : say my Lord grant me that I may give thanks for Thy Favour which Thou has bestowed on me and on my parents (46 : 15). Quran says : if you are ungrateful, then surely Allah is above need of yours, and He likes not ungratefulness in His servants; and if you are grateful, He likes it for you (39 : 66). Out of His Mercy He has made for you the night and the day, that you may rest therein, and that you may seek all His Grace, and that you may give thanks (28 : 73). Allah says : if you are grateful, I will give you more, and if you are ungrateful, My chastisement is truly severe (14 : 7). Moses said to his people : if you are ungrateful, you and all those on earth, then Allah is surely Sufficient, Praised (14 : 8). Allah says : Glorify Me, I will make you eminent, and give thanks to Me and be not ungrateful to Me (2 : 152). O' you who believe, eat of the good things that We have provided you with, and give thanks to Allah for He it is Whom you serve (2 : 172). You should exalt the Greatness of Allah for having guided you and give thanks (2 : 185). Surely Allah is Gracious to people, but most people are not grateful (2 : 243). Allah wishes to purify you and that He may complete His favour on you, that you may give thanks (5 : 6).

SELF CONTROL

Quran teaches self control. For him who fears to stand before his Lord and restrains himself from low desires, the Garden is surely the abode (79 : 40-41). Judge between men justly and follow not desire, lest it should lead thee astray from the path of Allah (38 : 26). Those who are unjust follow low desires without any knowledge (30 : 29). Keep thyself with those who call on their Lord morning and evening desiring His Good-Will, and let not your eyes pass from them, desiring the

charms of this world's life, and follow not him whose heart We have made unmindful in rememberance, and he follows his low desire and his case exceeds the bounds (18 : 28). That which Allah has is better and more lasting for those who believe and rely on their Lord and those who shun the great sins and indecencies, and whenever they are angry, they forgive (42 : 36-37). Take to forgiveness and enjoin good and run away from the ignorant, and if a false imputation from the devil afflicts thee, seek refuge in Allah (7 : 199-200). Those who guard against evil, when a visitation from the devil afflicts them, they become mindful, then lo! they see (7 : 201). Follow not your low desires, lest you deviate; and if you distort or turn from truth, surely Allah is Ever Aware of what you do (4 : 135).

FORGIVENESS

Quran teaches forgiveness. It says : repel the evil with what is best, when lo! he between whom and thee is enmity would be as if he were a warm friend (41 : 34). Take to forgiveness and enjoin good and turn away from the ignorant (7 : 199). Many of the people of the Book wish that they could turn you back into disbelievers after you have believed, out of envy from themselves, after truth has become manifest to them, but pardon and forgive, till Allah bring about His Command; surely Allah is possessor of power over all things (2 : 109). Paradise is for those who keep their duty, spend in ease as well as in adversity and restrain anger and pardon men (3:132-133). Allah asks His Prophet Mohammad (P.B.U.H.) to pardon those around him and ask protection for them and consult them in important matters (3 : 158). If you do good openly or keep it secret or pardon an evil, Allah surely is Ever-Pardoning, Powerful (4 : 149). Let not possessors of grace and abundance among you swear against giving to the near of kin and the poor and those who have fled in Allah's way; and pardon and overlook; do you not like

that Allah should forgive you? (24 : 22). So pardon and forgive, surely Allah loves those who do good to others (5 : 13). The recompense of evil is punishment like it, and whoever forgives and makes amends, his reward is with Allah; surely Allah loves not the wrong-doers (42 : 40). Whoever is patient and forgives, that surely is an affair of great resolution (42 : 43).

COURAGE

Quran teaches courage. Those who believe and mix not up their faith in iniquity, for them is security and go aright (6 : 83). Abraham says to his Nation : I fear not in any way those that you set up with Allah, unless my Lord pleases (6 : 81). Allah asks Moses to go to Pahroah saying : fear not, surely I am with you (20 : 46). Allah said to Adam ; surely there will come to you a guidance from Me, then whoever follows My guidance, no fear shall come upon them nor shall they grieve (2 : 38). Whoever submits himself to Allah and he is a doer of good to others, he has his reward from His Lord, and there is no fear for him nor shall be grieve (2 : 112). Those (i e. the believers) to whom men said : surely people have gathered against you, so fear them; but this increased their faith and they said : Allah is sufficient for us and He is an Excellent Guardian (3 : 172). The Prophet Mohammad (P.B.U.H.) says to his companion Abu Bakr during journey to Madina : grieve not, surely Allah is with us (9 : 40). The Prophets of Allah deliver the Messages of Allah and fear Him, and fear none but Allah, and Allah is sufficient to take account (33 : 39). Quran says : be not weak-hearted, nor grieve, and you will have the upper hand if you are believers (3 : 138). The worshippers of Allah did not lose heart on account of that which befell them in Allah's way, nor did they weaken, nor did they abase themselves, and Allah loves the steadfast (3 : 145). Quran says: be not weak-hearted in pursuit of the enemy. If you suffer, they too suffer

as you suffer, and you hope from Allah that which they do not (4 : 104).

CHASTITY

Quran teaches chastity. It says : those who restrain their sexual passions except in the presence of their mates or those whom their right hands possess, they are not to be blamed, but those who go beyond this are the transgressors (23 : 5-7 70 : 29-31). Quran says : go not nigh to fornication, surely it is an obscenity and an evil way (17 : 32). Whoever does this shall meet a requital of sin (25 : 68).

6. Checks against adultery

"PURDAH"

In order to check the misuse of the sexual passions, Quran also provides some very important measures. It asks the Prophet Mohammad (P.B.U.H.) to say to the believing men that they should lower their gaze and restrain their sexual passions, that is purer for them, surely Allah is aware of what they do (24 : 30); and say to the believing women that they lower their gaze and restrain their sexual passions and do not display their adornment except, what appears thereof; and let them wear their head-coverings over their bosom (24 : 31), and let down upon themselves their over-garments (33 : 59). And they should not display their adornments except to their husbands, their father, or the fathers of their husbands, or their sons, or the sons of their husbands or their brothers, or their sisters' sons, or their women, or those whom their right hands possess, or guideless male servants, or the children who know not women's nakedness, and let them not stamp their foot hard so that the adornment that they hide may be known, and turn to Allah, O' believers so that you may be successful (24 : 31).

MARRIAGE

And marry those among you who are single and those who are fit among your male slaves and your female

slaves, if they are needy, Allah will make them free from want out of His Grace (24 : 32). Let those who cannot find a match keep chaste until Allah makes them free from want out of His Grace; and compel not your slave girls to prostitution (24 : 33). Surely for the men and women who guard their chastity, Allah has prepared forgiveness and a mighty reward (33 : 35).

PUNISHMENT

Quran provides severe punishment for adultery. Each one of the adulterers and adulteresses should be flogged with hundred stripes, and there should be no pity in this respect, and the punishment must be in the public (24 : 2).

But for such a punishment there should be strong evidence available. Quran says : and those who accuse free women and bring not four witnesses, flog them with eighty stripes and never accept their evidence, and these are transgressors except those who afterwards repent and act aright (24 : 4-5).

Those who accuse their wives and have no witness except themselves, let one of them testify four times, bearing Allah to witness, that he is of those who speak the truth, and the fifth time, that the curse of Allah be on him, if he is of those who lie.

And it shall avert the chastisement from the wife, if she testifies four times, bearing Allah to witness, that he is of those who lie, and the fifth time, that the curse of Allah be on her, if he is of those who speak the truth (24 : 6-9).

For those of your women who are guilty of an indecency, call to witness against them four witnesses from amongst you; so if they bear witness confine them to the houses until death takes them away or Allah opens the way for them (4 : 15). And as for the two of you who are

guilty of it, give them both a slight punishment, then if they repent and amend, turn aside from them (4 : 16).

ADULTERER AND ADULTERESS

Quran does not permit the marriage with an adulterer or adulteress. It says: the adulterer cannot have sexual relations with any but an adulteress or an idolateress, and as regards the idolateress, none can have sexual relations with her but an adulterer or an idolater, and it is forbidden to believers (24 : 3). According to Quran, (morally) unclean (women) are for (morally) unclean (men) and (morally) unclean men are for (morally) unclean (women) and good (women) are for good (men) and good (men) are for good (women) (24 : 26).

SODOMY

As regards the unnatural intercourse or sodomy, Quran condemns it in very strong words through Prophet Loot who says to the Sodomites : do you commit an abomination which no one in the world did before you? Surely you come to males with lust instead of females. You are a people exceeding the bounds (7 : 81-82). The Sodomites did not listen to Prophet Loot and continued with this evil deed and were ultimately destroyed (11 : 82).

DRINKING OF WINE AND GAMBLING

Quran prohibits drinking of wine as well as gambling. It says : in both of them is a great sin, and some sort of use for men, and their sin is greater than their advantage (2 : 219). It further says : intoxicants and games of chance and sacrificing to stones set up and dividing by arrows are only acts of uncleanliness, the devils' work; so shun it that you may succeed (5 : 90). The devil desires only to create enmity and hatred among you by means of intoxicants and games of chance, and to keep you back from the remembrance of Allah and from prayer. Will you then keep? (5 : 91).

7. General Principles

Quran asks the believers to follow the good (2 : 148), and vie one with another in virtuous deeds (5 . 48), and enjoin good and forbid the evil (31 : 17). Those who believe and do good deeds, according to Quran, they are the owners of Gardens, therein they shall abide (2 : 82). Allah loves not the public utterance of hurtful speech, except by one who has been wronged (4 . 148) Quran desires that one should requite the evil with good (13 : 22).

Quran encourages large heartedness (2 : 237 4 : 8 - 4-24 4 : 128). It discourages and condemns niggardliness (3 : 170 -4 : 37). It asks for giving full measures and weights with equity (6 : 153). It says : fulfil the covenants and promises (4 : 33 16 : 153), do justice (4 : 58 – 4 105), and avoid open as well as secret sins (6 : 121). It forbids taking of false oaths (16 : 94).

Quran says : remain within the limits of God ; forbid not the good things which Allah has made lawful and exceed not the limits (5 . 87) Eat of the lawful and good things Allah has given (5 . 88) Do not follow what you have given with reproach or injury (2 : 262). Do not make charity a show (2 : 264) Give time to the debtors or better remit the loan (2 : 280). Ask forgiveness for sins and indecencies committed and do not persist knowingly (3 : 134). Do not accuse innocent (4 : 112). Be thankful (14 7). Do not be greedy of the wealth of others (5 : 88).

Allah enjoins justice and doing of good and the giving to the kindred and He forbids indecency and evil and rebellion (16 : 90). Quran says : give to others their dues, abstain from fornication, and murder, give full measure, follow not of which you have no knowledge, do no boasting (17 31-40), be humble in prayer, shun what is vain, act for the sake of purity, restrain, eat of the good things and do good (23 : 51), walk on earth in

humility (25 : 63), be neither extravagant nor parsimonious but in between these (25 : 67), witness no falsehood and when pass by what is vain, pass by nobly (25 : 72).

Quran forbids laughing at people, finding fault with others, and calling one another by nick-names (49 : 11). It says: avoid suspicion for surely suspicion in some cases is sin, and spy not nor let some of you back-bite others; does one of you like to eat the flesh of his dead brother? You abhor it! (49 : 12).

Quran asks the believers to be good to the neighbours, and the companions in a journey, and the way-farers (4 : 36) It encourages help to the kindred (16 : 90). It says: give to the near of kin his due and to the needy and the way-farers, and squander not wastefully (17 : 26). And if thou turn away from them to seek Mercy from Thy Lord which thou hope for, speak to them gentle word (17 : 28). Do not oppress the orphan nor chide the one who asks (93 : 10).

CONCLUDING NOTE ON MORALITY

This in brief is what Islam teaches in the field of Morality. I leave it to the readers to think for themselves whether what Islam teaches to make man moral is or is not exhaustive of what the very idea of Morality in reality demands, and whether in actual practice any thing told is superfluous or whether any thing more remains to be added. I would, however, before concluding this discussion like to say that the result of following the commands and instructions of Quran was that throughout the eleven years of administration by the Prophet Mohammad (P.B U.H.) himself after Hijrat, and about thirty years of administration of the Islamic State by his worthy Caliphs after him, the cases of rape, adultery, drinking of wine, immodesty, unchastity, theft and robbery, fraud and dishonesty were reduced to a very negligible number, and even today when the attractions of modern, uptodate and scientific method of life have to a great extent deviated the Muslims also from the path laid down by Quran, such cases amongst Muslims would still be much less than the other communities of the world. Even today one can find chastity, honesty, respect, shame and modesty in their strict sense in the true followers of Quran, may it be of a very small number, rather than in those who reject the faith in Allah, and do not obey His Commands and refuse to follow the path laid down by His Prophets. The obvious reason for this is that the merely sophisticated view-points of the Western mind have no real practical utility. They are meant more for mere hair-splitting discussions, than to be honestly and faithfully acted upon, and that is the reason that almost whole of the West, and also the East following blindly the West, has lost the very sense of Morality. In so far as the teachings of Islam are concerned, however, the position is vastly different. All that Islam teaches is entirely in keeping up with its practical utility maintaining its total conformity with the human nature and its actual

requirements in the life as a whole as distinct from logistic postulations which only give rise to debates and controversies without leading to any agreeable solution. The most extraordinary feature of Islamic tenets is that while, as for example, Islam wants men and women to remain chaste, it also side by side, by providing checks on their free mixing and forbidding the drinking of wine, closes the doors that ultimately lead to unchastity.

No other method of study has yet been able to provide us with moral principles of universal application, and even today in order to establish society of sound moral character, the only way is to follow what Quran lays down and declares as good for the human beings at large. Only in this consists the true happiness and the real success of the life in its ultimate ends.

BOOK—IV

FINANCE

SYNOPSIS

General, Socialistic Ideology, Capitalistic Ideology, Islamic Ideology, Foundation of Islamic Financial Set-up, Acquisition of wealth, Ownership of wealth, Utilization of wealth, Zakat and Khairat, Interest-Free Loan, Will, Gift, Wakf, Inheritance, To sum up, Banking without usury, Loans, Consideration of labour, Nationalization, Requisition and Acquisition, The Concluding Note.

FINANCE

1. General

Problems relating to finance deal with demands and their satisfaction. In this respect questions relating to income and expenditure are of primary consideration. In other words the entire problem revolves round the acquisition and utilisation of money, because it is through the medium of money that satisfaction of human demands is usually achieved.

2. Socialistic Ideology

According to the Socialistic Ideology all developments in the history of mankind have taken, and are still taking, place on account of monitary struggles and conflicts between the individuals on one hand and the societies on the other, and in this struggle the rich always exploit the poor, although it is really the poor who is responsible for the wealth of any society. In order to stop this exploitation, therefore, the Communists, in the garb of staunch advocates of socialism and protectors of the rights of the down trodden elements of human society, thought of monopolising the entire sources of income and wealth of

the country and thus bring all the individuals of the State to one common status and evolve a pattern of State-craft in which every individual has perforce to work for the State to get his sustenance from the State and no body is allowed to own any property or have any assets of his own.

But this type of ideology, however, attractive it might appear to be, is basically opposed to human nature, and hence it does not solve the problem in its reality, rather it makes it all the more complex and gives rise to conflicts and perpetual discontent. Firstly, the pattern of so-called economic controls divides the entire society into two major classes ; one, the State, and the other, the individuals, and the entire wealth of the country comes under the sole authoritative control of and is monopolised by the State which in effect becomes the over-all wealth-possessive class of the country correspondingly reducing all other individuals to mere serfs and labourers to work at the command of the State, and which alone acquires the license for existence and survival. Thus the individual's freedom is totally crushed and man is reduced to the state of a mere breathing *microcosm*. Secondly by taking over itself the responsibility of feeding all the individuals, the State divides the individuals into various groups, apportioning for each group specific items of victuals and the individuals of every group have to content with what the State has fixed for them without having any say in the choice of their socialised diet or any change thereof. Thus the question of personal likes and dislikes and quantum of needs does not arise. Thirdly, although the individuals are made to work in the fields, factories or any where else as the State fixes up, yet they do not get any benefit out of their work excepting the usual items of food and clothing fixed by the State relating to their group. Thus there is neither a choice of profession available nor the guarantee of proper return for their labour. Fourthly, in

order to keep the individuals under the particular ideology of the State, freedom of vote is practically denied, so that "Vox Populi" may not cause any set back to the pattern of governance by particular clique in power. Thus the ruling class shall always have the power in its hands and only those persons will be allowed to come forward who are selected by the ruling class in the manner they like. Thus the poor peasants and labourers, for whose benefit the revolution of "classless society", as the Communists plead for, starts, always remain under the iron hands of the few powerful persons who after usurping all the powers, properties, wealth and resources of the country, freedom and civic rights of the individuals, control the human beings at large at the flog of military force, and the human society again gets divided into multitudes of classes having more rigid and strict boundary marks which it is not at all easy, rather it is impossible, to break.

But this is not all. With the confiscation of all freedom, all values of life also go away. Since all individuals are reduced to mere *automaton* or slaves, there remains no question of respect, character, morality, mutual help or sympathy. There is also no question of truth or thankfulness because there is no room or choice for free service or assistance to each other. There is no love of parentage, reverence and service to the elders and help to the relatives or friends because one has nothing extra to spend for them. There cannot be sincerity of purpose or interest in any work because one has to do it under coercion without any hope of proper return or appreciation. There is no room for spiritual uplift through belief in God and obedience to His Commands. As such the entire life loses its charm and becomes totally barren having no ultimate end in view. To put it in a nut shell, all that an individual possesses in the form of natural gifts of intellect, humanity and physical power as well as all that he owns from the wordly gains, is being taken away from him for a piece of bread only.

3. Capitalistic Ideology

This in short is the one extreme of pure intellectualistic understanding and settlement of the financial problems of the human society. The other extreme, on the contrary, is to be found in the Capitalistic ideology portrayed in the "Jewish" mentality of the Europe in the west or the "Banya" tendency of India in the East. Under this system the cream of the milk is always meant to fill the distending belley of the capitalist while the whey or curd-water remains for the poor to sustain to his animal existence. The curse of this system is that whereas extreme labour is extracted from the poor or working class yet the least is paid to them in return with the result that the rich goes on multiplying the heaps of gold and silver and raising buildings after buildings and the poor is left to suffer even for want of his daily needs. In this class of society even if the rich gives something to the poor as a loan, he over-burdens the poor with interest thereof to this extent that the poor fellow is not able to clear off even the interest while the principal always remains due throughout his life. In this system, however, charity to some extent remains a source of help for the poor and he also enjoys the freedom of choice of profession, bargaining for the return of his labour, owning the property, eating and wearing according to his own wishes and means, however small they may be.

4. Islamic Ideology

In between these two extremes lies the Islamic ideology of administering the finances of the society, and in this respect it is to be kept in mind that the very foundation of the Islamic ideology materially and fundamentally differs from that of either of the above mentioned two extreme views of the Intellectualists or the Materialists as in essence they are.

The foundation of the Islamic view is the absolute faith in: that Allah is the Creator of all. He has created

man (3 : 6=7 : 11); has given him hearing, sight, intelligence, affections (16 : 78) and feelings (32 : 9); has produced gardens with trellises and dates, and tilth with produce of all kinds, and Olives and Pomogranates and Cattle (16 : 141-142); has created Heavens and earth (13 : 2); has produced vegetables of all kinds, date-palms, garden of grapes and Olives and Pomogranates 6 : 95 99); day and night, sun and moon (21 : 33), milk (16 : 66), and fruits (16 · 67), for the sustenance of the human life on earth.

Since Allah is the Creator of all, every thing belongs to Him alone. Quran says: to Him belong all things in the Heavens and on earth (4 : 126). The domain of the Heavens and the earth is in His Hands (7 : 158). To Him belongs all that is in the Heavens and the earth and all between them and all beneath the soil (20 : 6) and He has power on all things (57 : 2).

Whatever man, therefore, possesses is given to him by Allah (43 : 32). Allah gives whatever He wishes to any body (34 : 36). He gives some body in plenty (3 : 26) and some body in measured quantity (34 : 39). He also increases or decreases the bounties given to any body according to His own wishes (29 : 62). Man neither brings any thing with him when he is born nor takes away any thing when he dies. He only makes use of whatever he possesses as far as he is alive.

5. Foundation of Islamic Financial Set-Up

Since whatever a man possesses is not his own but some thing given to him by Allah, he is supposed to use it only as Allah Commands. This is what Islam enjoins upon and expects from every Muslim, and this is really the foundation of the financial set-up of the Islamic Society, and this foundation differs from that of the Communistic as well as the Capitalistic system not merely as regards the basic ideology but also as regards the practical aspect of it dealing with the acquisition, ownership and utilisation of wealth.

All the systems other than Islam hold that acquisition of wealth is due to the act of man himself. It is he who earns and acquires money. Islam on the contrary pleads that whatever a man possesses is given to him by Allah alone. The act of man is merely a means to it, and that too is not at all a must or a condition precedent to it. On close examination of both these views we find that the Islamic view is correct. If the act of man is alone responsible for acquisition of wealth, then why should any body remain poor, get less or nothing at all? After all every body puts in labour and endeavours to get money, but every body does not get it or at least of the same quantity. One may say that this is due to different nature of professions and engagements. But the difficulty is that even in one and the same profession or engagement all do not get the same quantam of wealth. Further it does not also depend upon intelligence, because mostly we find that the intellectuals get the least while illiterates earn the most. Then what about the sick, disabled and old persons who do not labour at all but still get their sustenance. Therefore, it is obvious that neither labour nor intelligence is responsible for gain of the wealth. They are no doubt the means to it, but never the real cause of it. Then how does man get the wealth? The only correct reply can be that Allah gives it. If not, then from where man gets the means to acquire money? To be more explicit, from where minerals come, rains fall, rivers flow, crops grow, cattle born? All these are undoubtedly the raw materials out of which man is able to earn the money. The answer can obviously be that all this has been created by Allah. By creating the raw materials, Allah has given the means to earn money. Then, from where intelligence to use the raw materials come? Naturally, it is also given by Allah. Then why should not one admit outright that it is Allah alone Who gives the wealth?

All being a gift of Allah, the ideology that man is the owner of all that he possesses is also basically wrong. This fact is further proved from the birth and death of man. When born, a man comes all alone, having not even a piece of cloth on his body, and when dies, goes away all alone without any assets of this world. But how is it that the owner of any thing cannot take it away with him? The Islamic view, therefore, that all that a man possesses in this world is merely a trust of Allah and not the property owned by man, is obviously the correct view.

Man being a trustee of all that he possesses can only use it as a trust according to the directions of the owner of the trust, otherwise it will be a breach of trust. Therefore, even as regards the utilisation of the wealth, the wishes of a man are totally immaterial. The property being not of his own, a man cannot use it as he wishes. As a trustee he has to hold it, keep a watch over it, and spend it as directed by the owner of the trust i.e., Allah the Almighty, and since every body is a trustee of what he possesses, he is not allowed to have an evil eye on what others have in their possession otherwise than as permitted by the real owner.

Thus in all of its three aspects the financial set-up of the human society in the Islamic sense is fundamentally different from that of the other systems of the world. Here neither the wealth is the result of personal earning of a man, nor is it the property of one who possesses it, nor can it be used otherwise than permitted by Allah.

Before proceeding with a detailed study of the principles laid down by Quran, for the acquisition, possession and utilisation of wealth, it may also be mentioned, firstly, that like all other principles of Islam, the principles in respect of finance also are all in total conformity with the human nature and the ultimate aim of life as a whole. Thus while acquisition, possession and utilisation of wealth are permitted and checks and restraints

have been placed on free dealings with it, the freedom of human mind and soul, his desires and wishes, his emotions and sentiments, his spiritual as well as moral and physical needs, his rights and privileges and higher values of life, all have also been fully maintained and safeguarded. Nothing has been crushed, sacrificed or suppressed for the other, and at all stages the ultimate end of life, and the purpose of life as a whole have been kept in view.

Secondly, the underlying policy of the financial set-up in Islam is two-fold: one, that the basic needs of an individual must be fully satisfied, and in this respect there is clear order to enjoy fully well all that one justly and honestly gets from the worldly things, without any interruption or interference from the other individuals of the society; and the other aspect is to avoid hoarding up of wealth, rather create conditions for maintaining its circulation for the general benefit of mankind. For this purpose principles of poor-rate, charity, gift, will, waqf, inheritance and interest-free loans have been laid down.

Reverting to the Capitalistic and Communistic systems for a moment, we find that none of the aforesaid two basic elements of the underlying policy of Islam is available in them. In the Capitalistic system wealth remains under the hands of few rich persons of the society and the masses suffer even for want of the daily needs, although the freedom, choice of profession and higher values of life are maintained. In the Communistic system the position is still worse. Here the entire wealth, to the total exclusion of all, centralises in the hands of the ruling class only and nothing is left with the individuals as their own, and even for the basic needs of food and clothing they have to live at the mercy of the State. The question of higher values of life and freedom to choose the profession does not arise at all. In Islam hoarding up of wealth in the hands of the State or even with the few rich persons of the society is strictly prohibited and its circulation for the general

benefit of mankind is maintained. Side by side the freedom to choose the profession, bargaining for return of the labour, spirituality and higher values of life are kept intact.

With this background let us now proceed to study what Islam says regarding the acquisition, possession and utilisation of the wealth by the human beings.

6. Acquisition of wealth

Acquisition of wealth is either through lawful or unlawful means. While the acquisition of it lawfully is always approved and permitted by all civilised societies at all times in the history of mankind, its gain through unlawful means has always been condemned. Among the unlawful means are theft, dacoity, robbery, dishonesty, bribery, fraud, cheating, tyranny, breach of trust, gambling, prostitution, and so on, while legal trade, voluntary gifts, inheritance, charity, bounty of the war and hunting are taken to be lawful and permitted by every society.

Quran also forbids acquisition of wealth through unlawful means and approves only the lawful means as the right course of getting the wealth with one fundamental difference, that usury which is permitted as lawful by other financial systems of the world is totally forbidden by Islam.

According to Quran, for every body is what he earns (2 : 286 4 : 32). Quran, therefore, says eat of the lawful things that Allah has given to you (5 : 88 - 23 : 51), and do not look at what Allah has given to others (15 : 38), and swallow not up the property of others by false means (2 : 188), and devour not your property among yourselves by illegal methods except that it be trading by your mutual consent (4 : 29).

Quran condemns breach of trust (3 : 160), and orders that the trust should be returned to its owner

(2 : 285 4 : 59). As regards the property of orphans, Quran says, approach not the property of the orphans except in the best manner until the orphan attains his maturity (6 : 153).

As regards the lawful means to acquire wealth Islam permits trade (2 : 275), bounties of war (8 : 41 - 12 : 1 59 : 3), hunting (5 : 4), charity (2 : 277), inheritance (4 : 11-12), Will (2 : 180) gift and waqf.

Quran forbids bribery. It says: do not seek to gain excess through bribery to the persons in authority so that you may swallow up property of men wrongfully (2 : 188).

Quran also condemns dishonesty. It says: whoever does dishonesty will have it brought on him on Day of Judgment, meaning thereby that he will suffer for it (3 : 160). Quran says, give full measures and weight with equity (6 : 153). It further says: give full measure when you measure out, and weigh with a true balance. This is fair and better in the end (17 : 35).

Quran declares that in gambling the evil is greater (2 : 219) and asks the believers to give it up (5 : 90).

Quran condemns usury (2 : 276) and forbids it (3 : 129). The non-believers argue that usury is merely a profit just like the profit in trade, but Quran says that Allah has permitted the trade and forbidden the usury (2 : 275), because according to Allah there is ultimate loss in it (2 : 276).

In order to appreciate the spirit and the reason why usury is forbidden and declared to be of ultimate loss we should for a moment look back to the fundamental ideology of Islam regarding the wealth of this world. I have already said that all that a man has in this world is not "his" in its strict sense. While coming to this world he does not bring any thing and at the time of leaving it also he cannot take it away. Whatever he owns is merely a trust

of Allah and in fact as Quran says: the wealth and children are merely a temptation (3 : 9); and fair-seeming, to men is made the love of desires, of women and sons and hoarded treasures of gold and silver and well-bred horses and cattle and tilth, and all this is a provision of this life only; but with Allah is the good goal to live i e. the Gardens wherein rivers flow, and pure companions and Allah's Pleasure, which is better than all this (3 13-14). This being the position the best use of it is to put it to one's own use as well as for the use and welfare of others so that the entire society may be well off. Thus the qualities of generosity, brotherhood, and good-will grow up between the members of a society. Allah, therefore, approves charity and sacrifice for others (2 : 277).

By helping others in need on the consideration of usury, one in fact acts on pure selfishness. It is really the piling of wealth at the suffering of other human beings although the wealth of this world, of whatever volume it may be, is of no use in the ultimate ends of life. Thus usury which brings some increase of wealth for a few rich persons of a society results in the suffering of the entrie society and increases their miseries to this extent that for the removal of one misery, the poor man is involved in another and long term misery that of satisfying the usury while the principal loan always remains due throughout his life. Thus the charging of usury is in reality inhuman.

According to Quran usury does not increase the wealth, rather it decreases it. It is charity which increases it in reality. In fact the increase of wealth consists in its extensive use. Wealth that lies piled up in safes cannot be said to be increasing. Wealth is meant for use and satisfaction of the human needs. Therefore, the more there is distribution, circulation and use of the wealth amongst the individuals of any society, the more happy and prosperous that society is. On the contrary the more the money is kept in stock, the more the society at large suffers. Quran, therefore, discourages piling up of wealth and encourages its wide circulation

for the well-being of the society. Moreover the more the wealth is used, the more are the chances of its increase through the profits earned. Usury comes in the way of wide use of wealth and, therefore, it is correct to say that it does not increase it, rather it cases its decrease.

There is yet another aspect of this view. If really usury increases the wealth then why should Banks and Insurance and Join-Stock Companies, which deal in usury throughout, should at all go into liquidation or become bankrupt or insolvent. The fall of one Bank or Insurance Company no doubt means the loss of thousands of their account or policy holders. Thus not only the usury earned but even the original money put in it is lost, and this is what we usually see in the commercial circles of the world.

On the contrary money distributed as charity between the needy persons can never meet with this unfortunate fate at any time. All this is what we see in this world with our own eyes. As regards the world to come the position is that charity will get its reward. It will be just like the seed which grows in hundreds of grains (2 : 161). As regards the persons who disregard the Commands of Allah and charge usury, Quran says: they will rise on the Day of Resurrection as devil—prostrated (2 : 275) and shall be put to the Fire of Hell (3 : 130).

Apart from what has been said above by way of rational justification, for a believer it is enough that Allah the Almighty says that "usury does not increase the wealth, rather it decreases it; it is charity which increases it in reality". This is because Allah is the Creator and Owner of all that exists, and therefore it is not at all difficult for Him to increase or decrease any thing for any body. Quran says: Allah increases the bounties given to any body according to His own wishes (29 : 62), and He has power over all things (57 : 2). Therefore when Allah forbids usury and declares that it decreases the wealth, the question of any doubt or logical justification does not

arise at all, and for a believer this declaration is as true as the existence of his own life in this material world. In fact there are many things which cannot be understood in terms of logical reasoning alone, and logical reasoning is not the only method of accepting the truth of any thing. Further more as Quran says: it may be that you dislike a thing which it is good for you, and it may be that you love a thing which it is evil for you; and Allah knows which you know not (2 : 216).

Thus the acquisition of wealth, according to the Islamic ideology must be through lawful means, i.e., the means permitted by Quran. it may be through usual trade, labour, gift, charity, inheritance, will, waqf, bounties of war and hunting. Wealth acquired through dishonesty, fraud, bribery, usury, gambling, prostitution, theft, coercion, breach of trust and so on is totally unlawful and condemned by Islam.

7. Ownership of Wealth

I have already quoted the Verses of the Holy Quran which show that all that is belongs to Allah, and man is merely a trustee of what Allah has given to him for use. I have also made it clear that even on basis of rational understanding the position is that neither man brings any thing with him while coming to, nor he takes it away while leaving, the world. All that is remains for the use of those who are alive in this world. We also witness that as a matter of routine money remains in circulation throughout. One acquires it through labour and passes it on to some body else for bread, cloth or any thing else. This circulation goes on all the twenty-four hours. Man earns thousands and also spends thousands and whatever he collects throughout his life ultimately passes on to others through inheritance after his death Thus as a matter of natural course money does not ultimately remain under the permanent ownership of any body. It comes merely to satisfy the timely needs, and it

fact satisfaction of the timely need is the only utility of the wealth for a man. One may have millions of rupees in his safe, but if he is unable to eat any thing on account of some disease, or is unable to spend out of it due to his own greediness or selfishness, all that he possesses is in reality a curse for him.

Thus the idea of ownership is merely a fiction. The real position is that man is nothing more than a timely trustee of all that Allah gives to him. He can use it only as and to the extent Allah allows him, and for every use or mis-use of it he has naturally to account for to its real owner i e., Allah the Almighty. A man, as Quran says, is merely a viceregent of Allah on earth and Allah is the Real Owner of all that exists (57 : 1-10).

8. Utilisation of Wealth

Wealth is meant for circulation and that really is what Islam wants. Quran discourages hoarding of money in the hands of few (104 : 2-9). It says: let not those who are niggardly in spending that which Allah has granted them out of His Grace think that it is good for them: they shall have a collar of their niggardliness for their necks on the Day of Resurrection (3 : 179). Those who heard up gold and silver and spend it not in Allah's way, Quran says: announce to them a painful chastisement on the Day when it will be heated in the Fire of Hell, then their forehead and their sides and their backs will be branded (9 . 35).

Thus circulation of wealth is the fundamental policy of the financial set-up in the Quranic sense of it. Quran neither permits individuals to hoard up the wealth nor the State itself. Quran forbids the seizure of the property of persons through unlawful means. Therefore, even the State cannot deprive any body of his lawful property. As part of the very Manifesto of the Islamic State, Quran makes it imperative for the State to administer the

collection from the rich and distribution of the poor-rate among the needy persons. This means that the State cannot swallow the amount collected against the poor-rate. It is meant for distribution among the needy persons and it is the duty of the State to do so. Quran also commands distribution of the bounties of war among the believers who have actually participated in the battle. The State is not supposed to have it in its entirety, and this is what we really find in the life of Prophet Mohammad (P.B.U.H.) and his worthy Caliphs. Whatever used to come in the "*Bait-l Mal*" i.e., the Central Treasury of the Islamic State was meant for the use of the general public, and even the Prophet Mohammad (P.B.U.H.) himself and his worthy Caliphs used to take from it what was extremely necessary to meet only the bare minimum needs of life. The Prophet Mohammad (P.B.U.H.) used to distribute the entire bounties of war among the believers and keep nothing for himself and his family. He would not return home when he was engaged in the distribution of war bounties until the work was complete. He and his family passed their lives in acute poverty, keeping Fast day after day, without touching the "*Baital Mal*", and when he, the Supreme Ruler of the Islamic State all over Arabia, left the world, he left nothing in his house from the worldly assets. Then his worthy Caliphs, Abu Bakr, Umar, Usman and Ali (be Mercy of Allah on all of them), none of them lived a richly life even as a Caliph of the Biggest State of their time. They never used the Treasury of the State for their own self. They took only that which could hardly suffice for the daily needs of an ordinary man of their time. All this is an authentic record of the history.

The very purpose of the Islamic State is, as Caliph Abu Bakr said in his first speach as a Caliph, that the ruler is merely a guardian of the life and property of the individuals, and it is his duty to see that no body is oppressed by any one else, and the Caliph is bound t

restore to one the property which has been wrongfully taken away from him by any body else. Thus the State is not supposed and never permitted by Islam to monopolise the entire wealth of the country depriving every body of his property and render him to the position of a mere slave.

In order to maintain the circulation of money, Quran has laid down the Institutions of *Zakat* i.e., poor-rate and charity, interest-free loan, gift, inheritance, will and waqf. But side by side to the commands issued and warnings given for spending or not spending the money, human freedom is also fully maintained and no body is permitted to use force over any body to deprive him of his lawful property.

9. Zakat and Khairat

I have already dealt with *Zakat* (i.e. poor-rate) and *Khairat* (i.e. charity) in detail in Chapter 3 of Book II. Here I may only mention that collection and distribution of *Zakat* is one of the fundamental responsibilities of the Islamic State. Quran says: believers are those who, if Allah establishes them in the land, keep up prayer, pay the poor-rate and enjoin good and forbid the evil (22 : 41). Allah asks the Prophet Mohammad (P.B.U.H.) to take alms out of the properties of the believers, clean them and purify them thereby (9 : 103). The Prophet Mohammad (P.B.U.H.) says: "I have been ordered that I should collect *Zakat* from the rich and distribute it among the poor", and the Prophet Mohammad (P.B.U.H.) actually established the Institutions for the collection and distribution of the poor-rate, and even after him, his worthy Caliphs acted accordingly. When after the death of Prophet Mohammad (P.B.U.H.) people refused to give the poor-rate, Caliph Abu Bakr compelled them to pay the same.

But even if the State does not take interest in the collection and distribution of the poor-rate, the believers

are not absolved of their responsibility to pay it of their own accord, because it is obligatory for every Muslim who owns the prescribed limit of the assets and properties.

Zakat is a compulsory tax of a fixed ratio, and if one does not pay it, he commits breach of the Command of Allah and for him is prescribed a painful chastisement (9 : 34-35). Then there is also the Command for charity in general for which no ratio has been fixed, and it is left at the discretion of one to spend whatever he can afford to in order to help his relatives, poors, captives, way-farers, slaves, students and others who really deserve assistance. Quran condemns hoarding of wealth and says : woe to one who amasses the wealth and (for pride and pleasure's sake) counts it, he thinks that his wealth will make him abide; nay, he will certainly be hurled into the crushing disaster (104 2-4). Quran says : spend what you can spare (2 : 219). But this is subject to one condition only that it should not result in any hardship to your own self (17 : 29).

One can very well understand that if the rich persons of any society were to give in charity freely what they can, for the help and welfare of the down trodden and the needy, with no desire of repayment in any kind or form in the worldly sense, no body in the society could possibly remain poor, and this is really what one would find in the days of the Prophet Mohammad (P.B.U.H) and his worthy Caliphs.

Taking all the three systems i.e., Communism, Capitalism and Islam by way of comparison, even a man of ordinary prudence can understand it very well that the first two systems have utterly failed in achieving the well-being of the human society, rather they have resulted in extreme misery to the humanity at large. The first has virtually grabbed at the pistol point all that the individuals possessed, rendering them almost penniless to live and die at the mercy of the ruling class; and the second has

reserved the cream of the milk for the bellies of the rich only. Thus in both these systems there is no just and equitable distribution of wealth, and unless this is done, the welfare and prosperity of the society which the stalwarts of these ideologies outwardly seem to crave for, can never be achieved. Islam on the contrary by fixing a very reasonable ratio of obligatory charity i.e., *Zakat* and encouraging voluntary charity i.e., *Khairat* without any desire of gain in the worldly sense, has provided easy, voluntary as well as practicable ways to keep the money in circulation throughout the society to meet the fundamental needs of mankind on one hand; and on the other hand, it has also fully kept in view the nature, sentiments, ultimate aim, volition, and freedom of the individuals. Thus neither the individuals are allowed to pass a selfish and greedy life nor the society as a whole is permitted to crush the individuals outright.

10. Interest-free Loan

Another mode to keep the money in circulation, Islam has prescribed, is the advancement of loans without interest. This is some thing which no other system of the world could ever adopt because it is the crucial test of the sympathy of a man of means for a man of no means at all. And it is at this humanitarian juncture where the modern money-minded society fumbles miserably. Man takes loan only in case of need. To burden him with payment of interest is really to put him to misery after misery. In order to get rid of a present misery resulting in the need to borrow, the poor man is put to a further misery of payment of interest along with the return of the actual amount, which in case of compound interest goes on multiplying and the poor fellow in usual circumstances is not able even to clear off the interest throughout his life while the principal amount always remains intact and unpaid which only brings further hardships and humiliation in its wake.

In order to enable a person to meet his needs, Islam lays down, firstly that there should be frequent offering of money to help the poor. It says: those who spend their wealth by night and day, privately or publicly, their reward is with their Lord (2 : 274). Secondly, if it is given as a loan, it should be free from usury (2 : 275-279). Thirdly, the loan should primarily be in the nature of "*Qarz-e-Hasana*" i.e., "Pious Loan" without the condition of return, which Quran declares to be a loan to Allah (2 : 245). Fourthly, if it is given with the condition of return, then in case the debtor is in strain there ought to be a deferment of recovery till the indebted one is in a position of ease (2 : 280). Fifthly, if the loan is voluntarily remitted as alms, it is much better (2 : 280).

Thus Islam wants that there should be complete sympathy with one who is in need. The poor debtor should not be unnecessarily harassed through prosecution and thrown in prison or his belongings confiscated and sold out for the recovery of the loan, thus rendering him and his family penniless as well as shelterless. Such sort of unhappy events has almost become a matter of moral occurrence in other systems of the world. While the Communistic system believes in giving a mere piece of bread to the poor and that too against complete and forced labour from him, and whereas the Capitalistic system allows barely a few chips to him and that too by extracting multifold return, Islam takes a very liberal and realistic view of the miseries confronting an ill-starred borrower and asks its followers to spend for his help and well-being without any self interest, and without least attempt to cause him any injury by reproach or otherwise.

This obvious difference between Islam on one side and the other systems on the other side is basically due to their fundamentally different ideologies regarding the life as a

whole. In fact the other systems presume the span of life only upto the boundary marks of death and no more. For them the present life is the end-all and be-all of our creation, and there is no continuation of life after death. Therefore, all that they can get in this life from the worldly gain is an "asset" to them and they seem to be content with it. Since they do not believe in Allah, as one should, they can obviously have no hope from Him in the Hereafter. On the contrary Islam does not believe that this life is final. According to it, the life in this world is merely a short stay and only a part of the life as a whole which spreads over the past, present and future, and the future is inclusive of the Hereafter also.

According to the non-believers their account books are finally closed on their demise and the balance of wealth, buildings, cattle, stock-in-trade and other assets of this world, is really the credit balance of their account. Therefore the more of this credit balance they have, the more successful they regard themselves to be. The believers also believe that books of accountable deeds are no doubt closed down on death, but the credit balances according to them do not consist in the number of buildings, heaps of gold and silver, cattle and other items of worldly assets but in fact the "good deeds" done with absolute faith in and according to the Commands of Allah, and in the Hereafter their absolute faith in Allah coupled with the good deeds will be the Opening Balances to their credit (18 : 46) which will be fully paid back by Allah, and Allah will also give more of His own (35 : 30).

Thus according to the Islamic ideology all that one possesses in this world is merely a transient asset meant for satisfying the timely needs and that is the reason that a believer in Allah never feels any hesitation in spending for Allah's Pleasure whatever Allah has given to him, for the

general help and welfare of the society at large. Only in this consists the well-being of the human society.

11. WILL (Wasiyat):

Will is another mode of distributing the wealth that Quran has laid down. It says : it is prescribed for you, when death approaches one of you, if he leaves behind wealth, to make a bequest in favour of parents and next of kin, according to reasonable usage, it is incumbent upon you the dutiful (2 : 180).

In this Verse there is Command for bequest for the parents and next of kin provided the person leaves "*Taraka Khaira*" i e , considerable property. According to the commentators of Quran this Command also covers bequests for purposes of charity. According to a Tradition reported by Bukhari (23 : 36) the Prophet Mohammad (P.B U.H.) did not permit his Companion S'ad Ibn-e-Abi Waqqas to bequest more than one third of his property so that two third should remain for the legal heirs. The Prophet Mohammad (P.B U.H.) said to him "bequest one third, and one third is much, for if thou leavest thy heirs free from want, it is better than that thou leave them in want, begging from people : and thou does not spend any thing seeking thereby the pleasure of Allah but thou art rewarded for it, even for that which thou puttest in the mouth of thy wife".

If the Will is made for more than one third of the property, then if all the legal heirs of the deceased testator consent to it after the death of the testator, the Will shall take effect for the whole property bequeathed, otherwise it will be valid only to the extent of one third portion of the assets left by the deceased, and the remaining two third will go to his legal heirs by way of inheritance.

WITNESSES

There should be witnesses to the making of the bequest. Quran says: O' you who believe, call two witnesses between you, when death draws nigh to one of you, at the time of making the Will, two just persons from among you or two others from among others than you, if you are travelling in the land and the calamity of death befalls you You should detain them after the prayer. Then if you doubt them, they shall both swear by Allah saying: we will take for it no price, though there be a relative nor will we hide the testimony of Allah, for then certainly we shall be sinners (5 . 106). If it be discovered that they are guilty of a sin, two others shall stand up in their place from among those against whom the first two have been guilty of a sin, so they shall swear by Allah: certainly our testimony is truer than the testimony of those two, and we have not exceeded the limit, for then surely we should be unjust. Thus it is more probable that they will give true testimony or fear that others' oath will be taken after their oaths (5 : 107-108).

Then whoever changes it after he has heard it, the sin of it is only upon those who change it. Surely Allah is Hearing, Knowing (2 : 181).

MOTIVE

Bequest should not be with a bad motive, as for example to deprive legal heirs of their shares in the inheritance. It is, therefore, necessary to advise the testators not to show undue favour to any one and not to exceed the limits of the law to the detriment of the legal heirs. Quran says : if one fears a wrong or a sinful course on the part of the testator, and affects an agreement between the parties, there is no blame on him. Surely Allah is Forgiving, Merciful (2 . 182). The Prophet's wife Aisha advised a man having four heirs not to make bequest of his only asset of three thousand *Dirhams* so that his heirs may not suffer

after him (Baidawi). Similarly Caliph Ali did not permit a man having an asset of seven hundred *Dirham*, to make bequest of it (Baidawi).

WILL IN FAVOUR OF WIFE

There is also the provision to make a bequest in favour of the wives. Quran says, and those of you who die and leave wives behind, should make a bequest in favour of their wives of maintenance for a year without turning them out. Then if they themselves go away, there is no blame on you for what they do of lawful deeds concerning themselves and Allah is Mighty, Wise (2 : 240).

WILL DEFINED

Bequest or Will is a form of disposal of the property by any person through which the actual disposal takes place after death of the maker of the Will according to his wishes. The maker of the Will is known as Testator, the person in whose favour the property is bequeathed is known as Legatee and the person who is appointed to execute the Will is known as the Executor.

MODE

Every Muslim major and of sound mind is authorised to make the Will of his property. A Will may be oral or in writing, but it should be before two reliable witnesses. No particular form is necessary, only the intention must be express.

Will can be of any property capable of being transferred and which must be in existence at the time of testator's death, although it may not be in existence at the time of actual making of the Will.

The act of making a Will must be complete, as for example, the testator should not say that "I will make a Will", in which case it, being a Will-in-Futuro, will be void. He must say "I hereby make the Will" in clear terms. Similarly Contingent Wills are also void. In case of Con-

tingent Wills, the conditions should be held as void, and the Wills should be given effect to as if there was no condition attached to them.

Alternative Will is valid. Thus a Will providing that "should I have a son living at the time of my death, my executors should hand over the property to him, but if there be no son alive at my death, my property should be applied to charity", is a valid Will.

Wills for performance of *"Fara'iz"* namely *Haj*, *Zakat* and expiation (i.e. prayers missed by one), for *Waajibaat* (i.e. for purposes though not ordained in Quran but are necessary and proper namely *"Sadaqaat-ul-Fitr"* and *"Qurbani"*, as well as for *Nawafil* i.e. voluntary charities of helping the poor, mosques and *Madrisahs*, are lawful.

REVOCATION

Will does not lapse if the legator dies before the testator unless the testator expressly revokes it after death of the legatee because he is always entitled to revoke it by express words during his own life time. If he does not revoke it after the death of legatee, then the property shall, after the death of the testator, go to the heirs of the legatee and not to those of the testator.

12. GIFT

Gift which is known as *"Hiba"* in the Arabic is another mode of transfer of property, made immediately and without consideration, by a person to another and accepted by or on behalf of the latter. Gift is taken from the Saying of the Prophet Mohammad (P.B.U.H.) that "give frequent gifts to each other so that love may increase between you". Every Muslim, major and of sound mind is permitted to make the gift of his or her property. The maker of the gift is known as the Donor and the person in whose favour it is made is known as the Donee.

As against the Will, a gift can be made of the entire property and even in favour of a stranger to the total exclusion of the legal heirs.

ELEMENTS OF GIFT

The essential elements of a gift under the Islamic law are: (a) declaration of the gift by the Donor, (b) acceptance of the gift by the Donee or any body else on his behalf, and (c) delivery of possession of the subject-matter of the gift by the Donor to the Donee. No writing, however, is necessary for completion of the gift. It may be oral also.

A gift may also be made through the medium of a trust on the three conditions mentioned above. But a Muslim cannot through the medium of a trust settle his property for the benefits of persons who are incapable of taking it under a gift, as for example, the unborn persons.

A gift, however, cannot be made of any thing to be performed in future nor can it be made to take effect at any future point of time whether definite or indefinite. It also cannot be made to take effect to a condition which derogates from completion of the gift. In such a case the gift will take effect as if no condition was attached.

A gift can be revoked by the Donor at any time but before delivery of the possession, because after delivery of the possession the gift becomes complete and cannot be revoked.

GIFT AGAINST CONSIDERATION

Islam also permits *Hiba-bil-Ewaz* i.e., gift against consideration, as for example gift of property by a husband in favour of his wife against her dower amount. For it only two conditions are necessary, namely: (a) the actual payment or existence of the consideration, and (b) clear intention of the Donor to divest himself of the property

and to confer it on the Donee. Condition of delivery of possession as in case of simple gift is, however, not necessary.

If gift is made with a stipulation for return, it is known as *Hiba-ba-Shart-ul-Ewaz*. In it all the three conditions of the simple gift are necessary. But it becomes complete and irrevocable on delivery of the "return" by the Donee.

SADAQAH

If a gift is made with the object of acquiring religious merit, it is known as *Sadaqah*. Like *Hiba* it is not valid unless accompanied by delivery of possession nor is it valid if it consists of undivided share in the property which is capable of division. But unlike *Hiba*, *Sadaqah* is not revocable, nor is it invalid if made to two or more persons all of whom are poor.

A gift made by a Muslim during his "death-illness" i.e., *Maraz-ul-Maut* cannot take effect for more than one-third of his total assets after payment of his funeral expenses and debts unless his legal heirs give their consent, after the death of the Donee, to the excess taking effect, nor can such a gift take effect if made in favour of an heir unless the other heirs consent thereto after the Donor's death.

13. WAQF

Waqf is yet another mode of parting with the property for the benefit of others, recognised by Islam. It means permanent dedication by a Muslim of the property for any purpose recognised by Islam as religious, pious or charitable, as for example, Mosques, *Madrasahs*, Bridges, Inns, Wells, Hospitals, distribution of alms to the poor, and so on. It is a special kind of *Sadaqah* in which the property is kept in long-term use for the benefit of others. When Hazrat Umar asked permission for doing *Sadaqah* of his garden of dates, the Prophet Mohammad (P.B.U.H.)

ordered him to do it in such a manner that it should neither be sold nor gifted nor divided amongst the heirs but its fruits may be eaten by all at all times (Bukhari).

CONDITIONS

Thus in *Waqf* the dedication must be permanent i.e. for ever and it is also necessary that the purpose for which the *Waqf* is created must be of a permanent character. Failing either of these two conditions the *Waqf* is not valid.

SUBJECT-MATTER

The subject matter of *Waqf* can be of any property whether movable or immovable. It is necessary that the property dedicated must belong to the maker of the *Waqf* i.e., *Waqif* at the time of dedication, and he should also be competent to dispose it of.

OBJECT

The object of the *Waqf* must be certain otherwise the *Waqf* will not be valid. It is, however, not necessary that the object should also be specifically named nor is it necessary to specify the sum to be spent on any particular object of the *waqf*. Thus a *Waqf* for *Fatiha* and *Amr-e-Khair* including the maintenance of poor relatives and dependents is valid.

MODE

Every Muslim, major and of sound mind, is competent to dedicate his property by way of *Waqf*. It may be made orally or in writing. No particular form is necessary and it is also not necessary that the term *Waqf* should itself be particularly mentioned in the document of *waqf*. *Waqf* may also be created *inter-vivos* or by a Will. A *Waqf* created by a Will is not invalid even if it contains a clause that the *Waqf* shall not operate if a child is born to the testator because under the Muslim law the testator can

revoke or modify the Will at any time and as such he can also modify or revoke the *Waqf* created by a Will.

There is, however, difference between *Waqf-bil Wasiyat* and *Wasiyat-bil-Waqf*. The former is a Will conveying the property to the executor of the *Waqf* i.e., the *Mutawalli*, as a *Waqf*, on the testator's death; while in the latter the Will makes a gift of the property with a direction to the donee to create the declared *Waqf*. But the difference is of form only. In the latter the property does not acquire the charactor of *Waqf* immediately while in the former it does.

A Muslim may dedicate the whole of his property by way of *Waqf*. But a *Waqf* made through a Will or during "death-illness" cannot operate upon more than one-third of the estate without the consent of the legal heirs, because a *Waqf* through a Will is not more than a bequest to charity and as such it is subject to all restrictions which apply to a bequest in favour of an individual.

According to Abu Yousuf a *Waqf* inter-vives is complete by mere declaration of endowment by the owner. But according to Imam Mohammad the *Waqf* is not complete unless, besides declaration of the *Waqf*, a *Mutawalli* is also appointed by the owner and the possession of the dedicated property is handed over to him. The founder of the *Waqf* may also appoint himself as *Mutawalli* of the *Waqf* and in a case where the owner and the *Mutawalli* is one and the same person, actual transfer of the possession of the property is not necessary. In such a case only declaration will be enough to complete the *Waqf*. If there is neither declaration of *Waqf* nor delivery of possession, then a mere intention to set apart the property for charitable purposes is not sufficient to constitute a *Waqf*.

ALTERATION

The *Waqif* is entitled to make alterations in the beneficiaries of the *Waqf* by increasing or reducing their

numbers or shares, if he has reserved such a right to himself at the time of making the *Waqf.* If he has not reserved the right as such, no alteration can be made in the *Waqf.* A *Waqif* is not entitled to take out any property from the *Waqf* or substitute an invalid purpose for a valid one.

ALIENATION

A *Waqf* property cannot be alienated in any manner, whatsoever, except in accordance with the express provisions of the *Waqf*-deed or permission of the court of law. It cannot also be attached or sold in execution of personal decrees against the *Mutawalli.*

NATURE

Waqf can be a private *Waqf* or a public one. The former is for the benefit of the *Waqif*'s own family, children and other descendents, and the latter is for the public, religious or charitable objects. It can also be both for the family as well as far charity in general.

The *Waqf* may also provide for the remuneration of the *Mutawalli*, which may be a fixed sum or residue of the income of the *Waqf* property after payment of the expenses incidental to the *Waqf.*

14. Inheritance

Another mode of distribution of the wealth and property provided by Islam is by way of inheritance. Earlier to Islam the wealth and assets left by any person was either burried with him as was the practice under the Egyptian Civilization, or taken over by the State or inherited exclusively by the elder son of the deceased. In Arabia particularly, no share was allowed in the inheritance to the females and children because the Arabs used to say : none shall inherit but he who smites with the spear. Quran laid down that for men is a share of what their parents and the near relatives leave, and for women is

a share of what their parents and the near relatives leave, whether it be little or much an appointed share (4 : 7). Another practice amongst the Arabs was to enter into covenants by which they used to undertake to defend and inherit one another, and when one of them died, the other was considered entitled to one sixth of the property of the deceased. This practice was also abolished by Quran which laid down : "to every man We have appointed heirs of that which parents and near relatives leave. And as to those with whom your right hands have ratified agreements, give them their dues. Surely Allah is ever Witness over all things" (4 : 33). By the words "give them their dues" is meant the rendering of assistance in general, doing acts of kindness and the giving of good advice, while some thing may be settled by testament (Bukhari 39 : 2).

Thus Islam for the first time introduced the distribution of all wealth, estate and properties of a deceased among his or her parents, sons and daughters, sisters and brothers, husband and wife, and other relatives and also fixed specific shares and ratios for distribution amongst them.

Quran says: Allah enjoins you concerning your children: for the male is the equal of the portion of two females, but if there are more than two females, two third of what the deceased leaves is theirs, and if there be one, for her is the half. And as for his parents, for each of them is sixth of what he leaves, if he has child, but if he has no child and only his parents inherit him, for his mother is the third, but if he has brothers, for his mother is the sixth, after payment of a bequest he may have bequeathed or a debt. Your parents and your children, you know not which of them is the nearer to you in benefit. This is an Ordinance from Allah. Allah is surely Ever-Knowing, Wise (4 : 11).

And your's is half of what your wives leave if they have no child; but if they have a child, your share is fourth

of what they leave after payment of any bequest they may have bequeathed or a debt; and theirs is the fourth of what you leave if you have no child, but if you have a child, their share is the eighth of what you leave after payment of a bequest you may have bequeathed or a debt. And if a man or a woman, having no children leaves property to be inherited and he or she has a brother or a sister, then for each of them is the sixth, but if they are more than that, they shall be sharers in the third after payment of bequest that may have been bequeathed or a debt not injuring others. This is an Ordinance from Allah, and Allah is Knowing and Forbearing (4 : 12).

Allah gives you a decision concerning the person who has neither parents nor children. If a man dies and he has no son and he has a sister, hers is half of what he leaves, and he shall be her heir if she has no son. But if there be two sisters they shall have two third of what he leaves. And if there are brotheren, men and women, then for the male is the like of the portion of two females. Allah makes clear to you, lest you err. Allah is Knower of all things (4 : 177).

In the above mentioned Verses of the Holy Quran Allah has laid down the basic principles on which distribution of the property of a deceased must be made between his or her parents, children, husband or wife and other relatives. According to the procedure laid down by Quran the estate of a deceased Muslim is to be applied successively in payment of : (a) his funeral expenses and death-bed charges, (b) debts and outstanding dues against the deceased, (c) Legacies not exceeding one-third of the total assets left by the deceased, and (d) the residue is to be distributed among the legal heirs of the deceased according to the law of the sect to which the deceased belonged at the time of his death.

It may, however, be noted that the whole estate of the deceased if he has left no bequest, or two-third of it in

case he has left a bequest, devolves on his legal heirs immediately at the moment of his death, and the devolution is not suspended merely because any debt is due against the deceased. The heirs are at liberty to divide the estate at any time after the death of the deceased. According to the Verses mentioned above, Quran has laid down twelve persons as sharers of the estate in the first instance. They are the father, true grand-father, husband wife, mother, true grand-mother, daughter, son's daughter, uterine-brother, uterine-sister, full sister and consanguine-sister. Six of these sharers are those who inherit as residuries under certain circumstances. They are the father, true grand-father, the daughter, the son's daughter, the full-sister and consanguine-sister.

In case there is no sharer alive, or if there are sharers, but after satisfaction of their shares in the first instance any residue is left, then the estate or the residue thereof, as the case may be, devolves upon the residuries. A detailed study of the distribution of the estate between the residuries and after them the distant kindered is, however, beyond the scope of the present book and as such it is not necessary to mention it.

TO SUM UP

These are the various modes which Islam has prescribed for keeping the wealth in circulation for its extensive use by and benefit of the society at large. One can very well understand that a society in which wealth is not allowed to remain in the hands of few and is kept in free and wide circulation for the use of all, will always be a happy and prosperous society and this is really what Islam wants.

Before I could conclude this discussion there remains some fundamental problems of the present-day world which also need a reply in terms of the Islamic point of view. These problems are of banking without usury,

interest-free loan and due consideration for the labour. Let us consider these problems one by one and try to understand their solution within the limits of the fundamental policy of Islam as regards the financial set-up of the human society.

15. Banking without Usury

It is said that Banks and Insurance Companies basically deal in usury (i.e. interest), and therefore, if usury is abolished, the entire banking system of the world will collapse and dealings throughout the world shall come to an end. That may appear to be so, but the worst aspect of the present day banking system is that it results and has actually resulted in piling up of the wealth in the hands of few persons at the cost of the masses. The rich persons carry out their business almost entirely on basis of loans obtained from the banks on nominal usury and earn huge profits, and bank advances loans through the deposits made by the general public who in return get a very nominal share as usury or profit as they call it. Thus although the huge funds for investment in the business on large scales are subscribed by the general public having accounts in the bank, but the huge profits out of these funds are swallowed by the few rich and influential business magnates who grow still richer, and the poor man only gets a nominal amount as interest on the deposits made by him. Thus in fact the present-day banking system is the worst type of exploitation of the masses for the benefit of few persons only.

By abolishing usury, Islam intends to finish up this type of exploitation straight away. But then what should be done as an alternative to carry on the banking system and maintain the dealings throughout the world? One reply to this question is that whatever a believer has to do is in accordance with the Command of Allah and in this respect, it is totally immaterial whether or not it results in upsetting any established system of the world.

When Command of Allah for abolition of usury came, the believers outright relinquished their right to the usury on the loans that were already due and did not try to twist or circumvent the Command of Allah to maintain the already existing practice. Similarly when Command of Allah came for abolition of drinking of the wine, the believers gave up drinking immediately and did not hesitate for even a single moment to think what could happen to the existing business of wine. Then, after accepting the faith the believers had to give up outright the worship of idols without least thought of disturbance of the already existing system of idol worship as well as the business of idols-making connected with it. Therefore, for a believer in Allah, upsetting of any existing system of the word is not at all material. If any system is to be upset, it may be upset but the Command of Allah must prevail and in this respect the volume of loss that may result is of no consideration.

But there is also a way to get rid of usury without disturbing the banking system within the limits of Islam, and this is that the deposits in banks should be on basis of profit and loss. The banks should keep complete accounts of deposits made by the public, their investments in the business, and the profit or loss accruing against them, and the accounts should be credited or debitted according to the ratio of the share in the investments made out of their deposits. Thus not only usury can be abolished but the exploitation of the huge profits by few persons and the policy of making the rich more rich can also be finished up.

The current deposits, however, should neither be used for purposes of business nor any profit or loss should be credited or debited to such accounts. Transfers of amount from one account to another account or from one place to another place and other banking transactions including the

maintaining of current deposits, may be made by the banks on reasonable service charges.

As regards the Insurance Companies the position is a bit different. Islam does not permit the insurance business as regards the taking of risks against nominal payments, because it is virtually a gamble and nothing else. As regards the investments which the Insurance Companies make through loans, they can do so on the basis of profit and loss and not on basis of usury.

All collections for purposes of investments in business, as for example collections through the Prize Bonds, Saving Certificates, etc., should be on basis of profit and loss. Fixing of a specific ratio of profit only for such collections without involving the risk of loss, is merely another way of dealing in usury and as such Islam does not permit it.

Gambling, "*Satta*", Lottery, Hoarding, Black-marketting, race, etc., all ultimately result in profit to few or some times to only one person to the detriment and loss of the public in general. Thousands of persons subscribe in lotteries, races and cross-words, etc., but only one or few persons get the prize while the rest lose their money for nothing. All these ultimately result in coming of the wealth in the hands of few persons to the exclusion of majority. As regards "*Satta*" it has serious repurcussions on the market prices. In it the goods are being purchased and sold through various hands before the goods actually come into the market. On account of several transactions, their prices already go sufficiently high which results in huge burden on the finance of the general public who are the ultimate consumers of it. Islam does not permit transactions in respect of goods which are not in existence at the time of sale.

16. Loans

Loans are being advanced generally for purposes of business or for building the houses. There are Corpora-

tions established by the Government which provide loans for these purposes on usury. Since Islam does not permit usury, we can continue with providing loans for purposes of business on basis of profit and loss. That is the only permissible way according to Islam. In this respect even a fixed amount of profit without the risk of loss cannot serve the purpose, because it will be merely another way of charging the usury.

As regards the loans for the purpose of building the houses, the procedure may be that instead of carrying on with this work on basis of usury, we can do it on basis of sale transactions Thus the creditor, may it be a Corporation or some other body, fix a particular value of the completely constructed house consisting of the value of the land, cost of the constraction as well as the profit, and settle the entire amount as value of the house with the borrower who should be made to agree to guarantee repayment of the sale price through mortgage or other methods by monthly instalments within the time agreed upon by mutual consent. Thus the creditor shall receive the price of the house in easy instalments and the transaction will be that of an outright sale and purchase in favour of the borrower on payment of the entire price.

As regards loan for purposes of meeting the timely needs of any body the question of charging any profit does not arise because Quran says that one should help his brother in need for the Pleasure of Allah alone and in that respect if he allows time to the debtor for repayment of the loan or foregives the loan completely once for all, it is much the better.

17. Consideration for Labour

The labour problem is undoubtedly one of the most important problems of the present-day world. One solution of this problem is given by the Communistic ideology which is based on the premises that labour is the only thing responsible for the production and the

wealth of the country, and as such in order to do justice to the labourer, the ownership of the industries of the wealth-producing resources of the country should remain with the State and the people's energy and skill be harnessed to work under the orders of the State to produce the wealth and the people at large should get their bread from the State as a means of sustenance and existence without having any interest in the industries or their income. But this type of ideology instead of solving the problem has made it worse. It on one hand has deprived the factory owners of the right of ownership, and on the other hand has reduced the labourers to the status of mere machine parts. This in fact is nothing but down-right degradation of humanity and all that humanity stands for.

In fact the real trouble has arisen on account of the fact that import licences for the machineries and the raw materials as well as the investments in the industries have been allowed to remain in the hands of few selected persons. If on the other hand there would have been the system of free licencing, free competition and equal chances for all to take part in the business or industry, the less would have been the chances of hoarding up of the wealth in the hands of few persons and still lesser chances of abuse of authority and power. Islam does not permit that wealth should remain within the hands of few, instead, it encourage free association, cooperation and even competition of fair-minded persons, in putting forth their best for the welfare of the community or society at large.

Analysing the industrial set-up we find that there are three factors which basically work in the production. They are - the labour, the investment, and the planning. When all these three factors work together, the result is in the form of production. Thus labour is not the only thing that results in the production. It is only

one of the three factors that are responsible for the production and of course the other factors i.e. the investment and the planning are also of no less importance because if these are not present, the question of labour does not arise, and even among these two other factors, it is really the planning which is of the greatest importance. Because it is in fact the planning which results in arranging for the investment and its proper utilization through the labour. Therefore, if all that results in the form of production were treated to be the share of the labourer alone, that would amount to nothing but tyranny to the mind and the soul but for whose planning the establishment of the factory and carrying on of the business would have hardly been affectualised. Communistic ideology ignores the other two important aspects of production outright. It only takes into consideration the labour and side-tracks the importance of financial and mental contribution to the wealth-producing agencies of the State. This only results in discontent, which gaining strength and momentum below the surface, erupts in bloody revolution when the appropriate moment arrives.

Islam which is the Religion of Allah takes into consideration all the three factors and has formulated principles which ensure justice to each of them. In fact the solution of the labour problem does not consist in nationalisation of all the industries because in that case it is just a substitution of the government servants for the owners of the industries. And this also virtually results in loss in the productive capacity because the government officials supervise the work as mere privileged servants, feeling no responsibility as owners of the industries do. There being no element of ownership present, the question of personal interest also does not arise. They will just do their job within the fixed time and that is all. They can have no conscientious devotion that demands concerted efforts for the disposal of the

products and enlargement of the business. This can only be done by one who has personal interest of ownership in the business. Thus the proper solution is that labourers should be paid according to their need and commensurate to their labour and in keeping with the dictum of the dignity of labour. They may also be made sharers in the ownership of the factories by issuing bonus shares in their favour on particular basis fixed after taking into consideration all the circumstances. But the distinction between the labourer and the employer ought to remain as an essential factor to ensure mutual and harmonious co-operation and complete justice should be done in between the two. Thus neither the labourers should be deprived of their due return nor shall the owners be deprived of the profit which should go to them on account of their investment and the planning. It may be noted that the distiction between the employer and the employee in actual practice remains even in the Communistic Administration where the State substitutes itself for the employer and the labourer remains as it is, and since every thing including choice of profession, food and clothing is also taken away from him, the demands of justice between him i.e. the labourer and the employer i.e. the State are seldom honourably or even honestly fulfilled.

In order to eliminate exploitation, free licencing system should be adopted and there must be free competition in the market. In this manner prices can also be brought to reasonable level, with the added advantage of ensuring the quality and the quantity of the produce at a higher standard. Shares in the industries should not be allowed to remain in the hands of few persons only. Every body should be allowed to purchase the shares in any industry he likes at any time. Thus there can be wide distribution of the profits, and wealth will not remain in the hands of few.

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As regards the labour in the fields, ownership of the land should be given to the farmers as much as it is possible to do. As between the land-lords and the farmers, system of wages instead of shares in the produce should be adopted so that the poor farmers may not remain burdened with payment of *Dhal*, etc., and or suffer due to lack of or no produce at all for any reason whatsoever. The farmers should be granted interest-fee loans as well as modern implements of agriculture, seed as well as fertilizers free or against easy loans.

18. Nationalisation, Requisition and Acquisition

The State is always entitled to nationalise or acquire any property in the interest of the nation, but according to the Islamic principles it can do it against consideration only. I have already quoted Quranic Verses to show that Quran does not permit taking over of the property of any body through illegal means. It not only condemns but completely bars deprivation of any body from his property through threat, force or otherwise than through free-bargaining. Whenever any property is required for the State there should be proper settlement with and due payment of the settled price to the owner. When the Prophet (P.B.U.H.) himself needed the land for his own mosque i.e. "*Masjid-un-Nabi*", he first of all settled the price with and paid it to the owners of the land and then took it over for building the Mosque.

Forceful deprivation of any body was not allowed by Islam even in order to finish up slavery. Although Islam basically believes in and really stands for freedom from slavery yet no body was deprived of his legal rights over his slaves without payment of due compensation which was either through cash payments or as penalties for the sins committed or volitional freeing of the slaves by way of charity for one's own betterment in the Hereafter.

Hence excepting the mode of free-bargaining, the taking over of the property for any purpose can be Com-

munistic, Socialistic, or any other mode of nationalisation, requisition, or acquisition, but not at all the Islamic one in its true sense, and it will accordingly be accountable to Allah the Almighty on the Day of Judgment.

CONCLUDING NOTE ON FINANCE

When all this has been said, it may also be pointed out in brief that the main cause of the suffering of the general public on the financial plain is basically on account of two reasons: Firstly, that on account of hoarding, black-marketing and exploitation of the wealth by few persons the market prices soar disproportionately with the result that the poor masses are unable to satisfy their daily needs and have to suffer for want of food, clothing, shelter as well as medical aid. The solution of this problem consists in free trade, free competition, abolition of exploitation, free or at least cheap medical aids, proper salaries and wages, and collection and distribution of *Zakat* by the State.

Secondly, all immoral activities as those of cinemas, clubs, drinking, gambling, dancing, prostitution, etc., which result in spoiling the character of the masses on one hand and emptying their pockets on the other, should be absolished. Recreation is no doubt necessary to regain the vigour and energy lost in the day's work, but for this purpose there are many other and decent activities, as for example, the open air games, literary meetings, visits to the parks and gardens, hunting, fishing, picnic, rest and above all prayers to Allah the Almighty.

There may no doubt be some devil-guided and evil-destined persons in every society who take pleasure in indecencies, but merely because a few persons like to drink wine, or indulge in immoral activities or derive sensual pleasure through sensational movies or visits to dancing clubs or see the films or dance in the public, it does not mean that in order to satisfy their desire the society as a whole should be allowed to degenerate into a night club, or a theatrical hall. After all the higher values of life must always be allowed to remain higher than the base ones and in order to save the society as a whole from the vices of the low desires it is inescapable that the people be impelled primarily through pursuasive rather then coercive methods to lead a decent life by scruplously adhering to moral human norms, and should that unfortunately fail to have desirable result, there should be no hesitation to premulgate and implement punitive measures because drastic ills do need drastic remedies. After all the edifice of society must remain safe and sound even if some crooked nooks and corners have to be repaired or replaced or even demolished. This is what the natural equity and tranquility demands and that is what Islam stands for.

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BOOK—V

POLITICS

SYNOPSIS

General, Purpose, Form, Formation

CHAPTER—I

GENERAL

Politics deals with the form, formation and purpose of the government of any State or country. There is a large number of theories from the Greek, Roman and Western thinkers regarding the fundamental aspects of State, but when we talk of politics in the Islamic sense we have primarily to look into the Holy Quran in order to know what, according to Islam, is the form, formation and purpose of the government, and not to take into consideration what others say in this respect except for the purpose of a sort of comparative study or with a view to see the reason and justification of what Allah has laid down for the human guidance in this most important field of human activity i.e. the administration of the State or the country vis-a-vis the postulations of the materialist philosophers relating to it. The justification of what I have said lies basically in the fact that whatever Islam says is on account of its fundamental ideology of the human life in its reality, and whatever others say is almost entirely based on their own understanding of the human life as it materially exists from their own points of view. Thus the one is deeply

rooted in reality and the other is based on probability. The former must in all circumstances and at all times prove to be correct and befitting and the latter may or may not be so. The first must result in an over-all success, because it is exactly in keeping up with the actual requirement of the human nature, and the second, being nothing more than a mere trial and error mechanism may or may not result in any success at all, and the so called success, which if it at all achieves, may in fact prove to be nothing more than a mere propaganda or at best timely and ultimately fatal to the fundamental values of life itself.

Out of the three fundamental aspects of government i. e form, formation and purpose, it is, I think, the last one i e. the purpose which is of primary importance and the first two, being merely the means of achieving the third one, are not very material or fundamental. I will give my reasons for this view of mine at a later stage in this very article. Here I have to say that the fundamental purpose of the government is well-being of the individuals of the State in its ultimate sense. But before proceeding further with this discussion, let me first say a few words regarding the State and the difference and the relations between the State and the government.

1. State and Government

State is defined to be a group of individuals settled on some definite part of earth having its own, free and self-dependant all-powerful administration. According to the various points of view the basic constituents of any State are population, territory, sovereignty and government. There should be population not of mere Baduins or nomads but of permanently settled persons of a comparatively large number on some definite part of earth which may be one compact part of land or a combination of several scattered Islands or parts of land, having one common sovereignty and political administration i.e. the government.

Thus the government and State are not one and the same thing. They are different from each other in that the former is merely a part of the latter. The other points of difference between the two are that the latter is permanent and lasting while the former is timely and subject to change. The latter comprises the entire population while the former consists of a few from amongst the individuals of the State or from some other foreign power, and is merely one of the various organizations of the State. Finally, the sovereignty vests in the State and not in the government which merely exercises the power conferred on it by the individuals of the State through agreements or election in the democratic system or through force and coercion in the monarchy. Government is however a must for every State, because without the government a State cannot exist.

2. Development of State

As regards the development of the State, Plato (437-347 B.C.), Aristotle (384-322 B.C.), Ibn-e-Arabi (1165-1239 A.D.), Acquinas (1227-1274 A.D.), and Ibn-e-Khuldoon (1332-1406 A.D.) are of the view that the basic needs of life forced the individuals to come nearer to each other and unite into a society. This was because no body could himself satisfy any of his basic needs all alone. He had naturally to depend upon the help, assistance and co-operation of other individuals. The piece of bread which a man eats, as Ibn-e-Khuldoon says, pre-supposes the existence and co-operation of farmers, iron smiths, carpenters, grinders, cooks, and various other persons.

Then the human instincts of advancement in civilization, conquering the territories and fear of attacks from the enemies compelled men to prepare arms and keep warriors and soldiers, and in order to organize the society and manage its affairs the need to form an administrative unit was also realised which was later on named as government in which all powers of the society were vested.

Thus the basic aim of the State is to satisfy the needs of all individuals and, as Aristotle puts it in his famous book "Politics", the State comes into existence for the sake of life and continues to exist for the sake of good life.

Marsiglio (1270-1349 A. D.) in his book "Defescer Pacis" compares the State with the human body and says that family is the first step towards formation of the State. According to him a State comprises of different groups of individuals i.e. farmers, soldiers, priests, merchants, etc. It is a self-dependent organization of which the aim is to maintain peace and make life of individuals happy and help the development of their capabilities.

French thinker Jean Bodin (1530-1596 A.D.) in his book "De-Republica" says that a State is the lawful government of many families and what is common to both of them is a supreme sovereignty, and it is really in the family system that we have the beginning of the ideology of a State. As in the family so in the State, all powers vest in one man whose commands are to be obeyed by all. According to Bodin it is on account of the social instinct that first the families and then the States come into existence. Just as the head of the family looks after the well-being of the children, the responsibility for the well-being of the society is that of the head of the State.

British Philosophers Thomas Hobbes (1588-1679 A.D.) and John Locke (1632-1704 A.D.), and French thinker Jean Jacques Rousseau (1712-1778 A.D.) are of the view that State has come into existence on account of contract between the individuals of the society through which they all transferred their rights to one common sovereignty.

The pre-contract period in the history of mankind, according to Hobbes, was the Natural Age in which each

individual was free and it was impossible to safeguard the rights of all individuals. To get rid of this situation people entered into agreements between themselves by which they transferred their rights to one single person or a group of persons who could safeguard the rights of all and maintain peace. The one in whose favour this transfer was made became the sovereign of the State which Hobbes calls a "Leviathan" or the great giant in his famous book also named as "Leviathan".

According to Locke, as he says in his book "On Civil Government", in the Natural Age people followed the Natural Law which consisted in the right of freedom, right to live, and right to hold property, but there was no common authority who could determine what the Natural Law was, who could punish violation of the Natural Law, and who could safeguard the life and property of all. Therefore, people thought of establishing a common centre and transfer of their rights to it and this was done by a contract.

Byron D. Montisko (1689-1755 A.D.) in his book "Spirit of the Laws" says, that in the primitive ages people used to follow the Natural Law. By and by there developed in them an idea that in order to safeguard their lives, maintain peace, and satisfy the basic needs of life, they should live in company with others. Thus social contacts developed between them and thus society came into existence. The emergence of social life in this way gave rise to the idea of acquiring power or authority and this resulted in the establishment of the State.

Rousseau in his books "The Discourses" and "On the Origin of Inequality", says that in the Natural Age people lived independently, happily, healthily, fearlessly as well as freely, having simple life of contentment, having less needs of which they were more or less self-dependent. They used to follow the Natural Laws and enjoy the

Natural Rights. But with the development of population, contacts between them increased, civilization, art and knowledge developed, and owning of the property came into existence which resulted in disagreements and quarrels. To put it in his own way, "idea of property was the root cause of quarrel. The Natural Age was a Paradise because till then the snake of property had not crept into it. By and by the snake of property crept into the Natural Age and poisoned the human nature". Then family came into existence and the discrimination of "mine" and "your" developed and violence in all its conceivable forms raised its ugly head. Some became the ruler and the majority became the under-dogs nicknamed as public. They developed the need to establish an organisation which could safeguard the life and property of all the people, and whose commands could be followed by all. Thus through a social contract the State came into existence in which the "General Will" of the people acquired the sovereignty of the State. Thus according to him the "Will" and not the "Force" is the basis of the State.

Carl Marx (1818-1883 A. D.) the famous German thinker and founder of Communism in his famous book "Das Kapital" says that the history of State is in fact a history of group struggle which is constantly going on between the capitalists and the labourers, or the free and the slave. According to him man is a financial creature, and due to unjust distribution of wealth, the society is divided into the capitalist and the labour classes which result in the conflict between them and cause group war. Thus to him the basis of State is force supported by the capitalist class, and not the "General Well-being" of the people. It is a tool in the hands of capitalists who encourage tyranny and gain through exploitation.

The ideology of contract in fact exists since the days of Socrates when the Sophists were of the view that State

comes into existence through contracts by mutual consent. Plato and Aristotle rejected this view and pleaded the existence of basic needs as the reason of forming the State. In the Roman Empire also the Kings used to get power through contracts from their people. The famous Roman thinker Cicero (104-43 B.C.) lays the foundation of State on mutual consent. According to him State is a Natural Unity, the purpose of which is general well-being of the people.

Quran also speaks of a contract but that was between Allah and the souls of all human beings made on the day when Adam was created, and whereby the latter agreed to obey the Commands of Allah and His Messengers (7 : 172). The last Prophet Mohammad (P.B.U.H.) also laid the foundation of the first Islamic State in Madina through a contract made with the Jews of Madina.

In the democratic countries the written or unwritten Constitutions are in fact the contracts between the individuals of the State whereby they all agree to the procedure according to which they want to run the administration of their State through the governments formed according to the terms of the Constitutions, and wherein the powers, rights and duties of the government as well as those of the general public are also defined as well as guaranteed. The individual or the individuals who come in power through the procedure laid down by the Constitution form the government and run the administration of the State and the general public follows their commands unless of course there is violation of the Constitution itself in which case the people being the final authority have the veto to remove those in power and elect and appoint others in their place.

There is yet another view according to which the State is a creation of God. It is a Natural Organization in which the human beings have to live and in which God

rules directly or through His selected Viceroys having divine rights and privileges as well as the authority to rule. This theory is known as Divine Origin Theory which ultimately resulted in raising the King to the status of a god as in case of Nimrood and Pharoah or God's viceroy as in case of Popes of the Holy Roman Empire, or Krishna and Rama in India.

Old testament also speaks of creation of State by God who also appoints the rulers to be obeyed by the general public. Even in the old Greek and Roman Empires the ideology of control by gods and godesses was there. In India the famous book "*Ramayan*" speaks of Rama as god or god's viceroy and in the *Mahabharat* Wars also this Ideology prevails throughout. In the Christians the idea of Church State makes the Pope higher than the King. The idea of supremacy of the Pope got prominence in the 9th century A.D. in the days of Pope Gregory the Great who was thought to be superior to all the human beings, and even the powers to appoint or dismiss the King vested in him. Thus the idea of "Holy Roman Empire" got prominence. In the 13th century A.D. Thomas Acquinas was the great exponent of this theory who pleaded that man can attain perfection through Church only and as such the King should be subordinate to the Church and should not act against the Pope's wishes. During the 13th and 14th centuries A.D. there were constant conflicts between the Church and the State. In due course when Popal heirarchy assumed ruthless tyrannical nature, the people revolted against this legacy and ultimately the King succeeded in getting more and more powers.

3. The Islamic view regarding development of State

From the various points of view which I have quoted above it is clear that Force, Need, Contract or Will of God is responsible for establishment of the State. But if we look into the Quranic point of view we find that force, need or contract are merely the aspects of the cause and

not the real cause itself of establishment of the State. The real cause consists in the Will of God that underlies the ultimate plan of creation itself and which is deeply rooted in the human nature in the form of the instinct of submission to the Will of the superior being i.e., God the Almighty.

Islam believes in the Absolute and Exclusive Supermacy of Allah Who is the Creator and Sustainer of all (56 : 58-74) and Who also controls all (4 : 85), and to Whom all submit (3 : 82), and serve (1 : 4). According to Quran the very purpose of the creation of Adam was to make him the Ruler in the land (2 : 30). When Adam committed the sin and sought forgiveness (2 : 37), Allah asked him to "go forth from this State", and also said that "there will come to you a guidance from Me", then "whoever shall follow My guidance, no fear shall come upon him, nor shall he grieve" (2 : 38), and "as to those who disbelieve and reject Our Message, they are the dewellers of the Fire in which they will abide" (2 : 39). In this story of Adam's descent to earth, I am of the view, lies what can really be said to be the laying down of the foundation of the State and the State as such was nothing but the formulation of principles to guide and control the affairs of men by men, under the supreme Command of the Almighty Creator. This is because in its essence the ideology of State consists in the Command and its obedience, and Command according to Quran is that of Allah alone (4 : 59). Then from the historical facts also we find that right from Adam the Messengers of Allah came from time to time with the Commands of Allah for the guidance of the humanity at large, and the very purpose of sending the Messengers, as Quran says, was that they should be obeyed by Allah's Command (4 : 64). Quran says : obey Allah and His Messengers (8 : 46), and whoever obeys the Messengers of Allah, he indeed obeys Allah (4 : 80). Thus the idea of State in fact starts from the very day the

Commands of Allah started coming to the human beings through His Messengers, and whoever resisted, refused or rejected or tempered with the Commands of Allah met with an unfortunate end of his own life. Thus the opponents of Prophet Noah (7 : 64), Hood (69 : 7), Saaleh (7 : 91), Lot (7 : 84), Moses (7 : 136), and the last Prophet Mohammad (P.B.U.H.) (8 : 7-14), all doomed their tragic end and their tales became the examples of pitiable destruction in the history of mankind.

The Messengers of Allah under the Commands of Allah also established the Rule of Law, did justice, fought battles, entered into treaties, adopted defensive measures, carried out attacks on enemy and organized the scattered clans of human beings in the form of States. Thus Moses led the Israelites against the strongest Monarch of his time i.e., Pharoah and after his destruction took them to the plain of Senai and administered their affairs according to the Commands of Allah received in the form of Torah which amongst other things also provided for punishing the adulterers, thieves and murderers. Thus through Moses the foundation of a great spiritual as well as temporal State was laid. Quran says: Moses said to his people, "remember the favour of Allah to you when He raised Prophets amongst you and made you the Rulers (5 : 20).

Then Prophet David was given the kingdom. Quran says: David slew Goliath, and Allah gave him Kingdom and wisdom and taught him of what He pleased (2 : 251). Allah says: We strengthened his kingdom and We gave him wisdom and a clear judgment (38 : 20). Thus not only kingdom was given to David but it was also made strong and powerful and wisdom to do justice was also given to him by Allah.

Then Prophet Solomon was the heir of David (27 : 16). Quran says: he (i.e. Solomon) turned to Allah and said

"my Lord forgive me and grant me a kingdom which is not fit for any one after me, surely thou art the Great Giver" (38 : 35). So Allah made the wind and the devils sub-servient to him (38 : 36-38), and gave him knowledge (27 : 15), and taught him the speech of birds, and granted all things (27 : 16), and gave him the capacity to pronounce judgment (21 : 78).

Prophet Joseph also established his regime in Egypt. Chapter XII of the Holy Quran narrates in detail how Joseph was thrown into the well by his own jealous brothers, taken away to and sold in Egypt at the hands of Egyptian Minister namely Aziz by the merchants, put in jail for several years, and then on account of correct interpretation of the King's dream brought to the King's court and elevated to the authority over the Treasury of the country. Allah says thus We gave Joseph power in the land and he had mastery in it wherever he liked (12 56). When his parents and brothers came to Egypt, he raised his parents to the throne and they all fell pros-trated for his sake (12 : 100). Joseph then said "my Lord Thou hast given me of the kingdom and taught me of the interpretation of dreams" (12 : 101).

Then we come to the last Prophet Mohammad (P.B.U.H.). At the time of his birth, the Arabs were literally passing through the darkest age of their history. They used to remain in constant state of mutual warfare (3 : 102), kept women forcibly as their wives (2 : 231), denied inheritance to their wives and children (4 7), devoured the heritage themselves (89 . 19), took women also as heritage (4 : 19), married their own widow mothers (4 . 22), set free animals in honour of idols (5 ; 103), set apart a part of the produce for the idols (6 : 137), and made sacrifices to the idols (6 : 137). They were the most superstitious (6 139), and regarded the birth of dau-ghters as a sign of misfortune (16 : 58 – 43 : 17). They used to sacrifice their own children and burry their dau-

ghters alive (6 : 138 16 : 59 81 : 8). They disbelieved and rediculed the idea of resurrection of the dead bodies on the Day of Judgment (17 : 51), and did not believe in the beneficence of God (21 : 36), and were addicted to intoxicants and gambling (2 : 219) rape and adultery (17 : 32), as well as usury (2 . 275). They neither knew what the government meant nor had any idea of nationhood. They used to live in the form of scattered tribes headed by their chiefs.

When the last Prophet Mohammad (P.B.U.H.) reached the age of forty years, there came to him the first Command of Allah "to read in the name of Thy Lord who creates — creates man from a clot: read and Thy Lord is most Generous Who taught man by the pen, taught what he knew not" (96 : 1-5), and thereafter the second Command came to "arise and warn and magnify Thy Lord" (74 ; 2-3). The Prophet Mohammad (P.B.U.H.) then started his Mission to call the people to unite under the supreme authority of Allah and in this Mission the medium adopted was that of knowledge or in other words rational understanding of the realities of life. Then there is a long history of complete thirteen years of opposition and sufferings for the Prophet Mohammad (P B.U.H.) and his worthy Companions at the hands of the non-believers and ultimately after arrival at Madina the Prophet Mohammad (P.B.U.H.) succeeded in entering into an agreement with the large Jewish population of Madina in the following terms :—

(1) Every tribe and class would be free to manage its affairs and settle its disputes according to its own law.

(2) No party in Madina, either Muslim or Jewish, would directly negotiate any treaty or agreement at any time with any outside party residing beyond the precincts of Madina.

(3) In case of war outside Madina no Madinite would be compelled to join either of the warring parties.

(4) In all disputes in Madina, the Prophet Mohammad (P.B.U.H.) would be the final arbitrating authority.

Thus the foundation of the first Islamic State was laid. Thereafter the society was organized and administered, battles fought and treaties made, disputes settled and arrangements for maintaining peace and order and establishment of the civic life in general were made strictly in accordance with the Commands of Allah received from time to time, and during the life-time of the Holy Prophet Mohammad (P.B.U.H.) a day came when the State became an unprecedented one in the history of mankind in which nothing but only the law of Allah prevailed.

But throughout, as Quran tells us, there was help and guidance from Allah and whenever the enemies of Islam planned to cause harm to the Prophet Mohammad (P.B.U.H.) or stood up face to face to uproot the Islamic State, the help of Allah came and the Divine Mission led by the Prophet Mohammad (P.B.U.H.) proceeded along to its practical accomplishment and unstinted success. Regarding the period before migration to Madina, Quran says remember when you were few, deemed weak in the land, fearing lest people should carry you off by force, Allah sheltered you and strengthened you with His Grace (8 : 26). Then at the time of migration of the Prophet Mohammad (P.B.U.H.) to Madina, Allah says: when those who disbelieved devised plans against thee that they might confine thee or slay thee or drive thee away, and they devised plan and Allah too had arranged a plan, and Allah is the best of Planners (8 : 30). Thus Allah saved the Prophet Mohammad (P.B.U.H.) from the evil plans of

his enemies and he safely migrated to Madina with his Companion Abu Bakr.

After migration to Madina the first important event took place at the battle field of Badr when against a well-trained and fully equipped army of one thousand warriors of the enemy the Muslims were only three hundred and thirteen having nothing except a few swords and very small number of horses. Quran says: Allah certainly helped you at Badr when you were weak (3 : 122); when you sought the aid of your Lord, so He assured you saying: I will assist you with a thousand of the Angels following one another (8 : 7-9). So smite above the necks and smite every finger tip of them. This is because they opposed Allah and His Messenger and whoever opposes Allah and His Messenger, then surely Allah is severe in requiting (8 : 12-13). So you slew them not but Allah slew them, and thou smotest not when thou didst smite the enemy, but Allah smote him, and that He might confer upon the believers a benefit (8 : 17); and know that Allah will weaken the struggle of the disbelievers (8 : 18).

Similarly Allah helped the Prophet Mohammad (P.B.U.H.) at the battle field of "Hunain". Quran says: Certainly Allah helped you in many battle fields and on the day of "Hunain", when your great number made you (i.e. the believers) proud, but they availed you nothing and the earth with all its spaciousness was straitened for you, then you turned back retreating. Then Allah sent down His calm upon His Messenger and upon the believers, and sent hosts which you saw not, and chastised those who disbelieved (9 : 25-26).

Then there was news from Allah for the victory over Mecca. Quran said: idolaters are surely unclean, so they shall not approach the Sacred Mosque after this year of theirs (9 : 28). In the 6th year of Hijra the Prophet Mohammad (P.B.U.H.) had a revelation in dream that

he was entering into the Sacred Mosque i.e. the Ka'bah with his Companions with their hair cut short, so he undertook the journey to Mecca with his Companions but in the way he was stopped at Hudaibiah by the non-believers and after some negotiations with the latter there a treaty was made wherein it was agreed that the Muslims would defer performing Hajj and other matters for one year. This treaty was declared by Allah to be a victory saying surely We granted thee a bright victory (48 : 1). Allah indeed was well pleased with the believers, when they swore allegiance to thee under the tree (at Hudaibiah) and He knew what was in their hearts, so He sent down tranquility on them and rewarded them with a clear victory (48 : 18). Allah indeed fulfilled the vision for His Messenger with truth, you shall enter the Sacred Mosque (*Ka'bah*) if Allah pleases, in security, your heads shaved and hair cut short, not fearing (48 : 27). Then, the great victory actually came and the Prophet Mohammad (P.B.U.H.) with his Companions entered into the city of Mecca without any effective resistance from the enemy followed by a proclamation made in Mecca through Abu Sufyan, which *inter alia* stated that :

1. Whoever takes refuge in the house of Abu Sufyan shall be forgiven.
2. Whoever remains indoor and keeps his doors shut shall be forgiven.
3. Whoever enters the *Ka'bah* shall be forgiven, and
4. Whoever goes about his business unarmed shall go in peace.

Then the Prophet Mohammad (P.B.U.H.) entered the *Ka'bah*, removed the idols and deities from it, then rose up and spoke as follows :

"There is only one God : He has no equal and no companion. Truly, He has fulfilled His

Promise. He helped His servants and made them triumphant over all enemies.

"It is not lawful for any man who believes in Allah and His Prophet Mohammad (P.B U.H.) to shed human blood wantonly.

"I have today abolished all customs and all rituals of the days of "*Jahilliah*" (darkness of infidality) except that arrangements for the distribution of the water to the Pilgrims from the Holly Well of Zam Zam will continue as before.

"O', men of Quresh, take heed! God has destroyed your factionalism of the day of "*Jahilliah*" and your pride in blood and lineage. All men are equal. All are descendants from the same ancestor i.e. Adam and Adam was nothing but clay".

Quran then declared : when Allah's help and victory comes, and thou seest men entering the Religion of Allah in groups, celebrate the praise of Thy Lord and ask His protection; surely He is ever returning to mercy (Chapter 110).

Quran also tells us that even Nations were established on earth one after the other by Allah. Thus after the people of Prophet Noah, the Aad people were given the succession of land (7 : 69), but when they misbehaved and rejected the Messages of Allah, they were warned through Prophet Hood, who said : "if you turn away, then indeed I have delivered to you that with which I am sent to you. My Lord will bring another people in your place and you cannot do him any harm" (11 : 57). But they did not mend themselves and were, therefore, destroyed and the Samood people were settled in the land (7 : 74) But they also did the mischief, and rejected the Messages of Allah and they were also destroyed (7 : 78). Similarly the Israilites under the leadership of Prophet

Moses were made the rulers of land after destruction of Pharoah (7 : 129). Allah says to the believers, certainly We destroyed generations before you when they did wrong, and when Messenger came to them with clear arguments, they did not believe, thus do We recompense the guilty people; then We made you rulers in the land after them, so that We might see how you act (10 : 13-14).

In fact as Quran says, surely the land is Allah's. He gives it for an inheritance to such of His servants as He pleases (7 128) At another place Quran says: Allah is the Owner of the Kingdom and He gives it to whom He pleases and takes away from whom He pleases (3 : 26). Allah created man to be the ruler in the earth (2 : 30) He actually gave the rule of land to men (24 : 55), and made them the successors of each other (6 : 166 35 : 39). But the rule of land, according to Quran, is for those who believe in Allah and do good and not associate "ought" with Him and are not ungrateful (24 : 55). Allah says: My righteous servants will inherit the land (21 : 105).

Thus from the Quranic point of view establishment of the State is a part of the plan of the creation of man himself. It is neither the result of any prior or subsequent need nor of any force nor even of any contract. The very purpose of creation of Adam, as Quran says, is to give him the rule of the land, and as such throughout there is establishment of one ruler after the other or one Nation after the other, and in this long history of the rule on land what we really find is that the Will of Allah has been the fundamental element at work. The underlying purpose is that the Command of Allah should be obeyed out of the free will of man, and relations of man to Allah as well as those of man to man should be determined strictly according to the Commands of Allah, and that is the reason that all these persons and nations who rejected the Messengers of Allah were destroyed and the rule of

land was passed on to some other people, and the same inner element i. e. the Will of Allah is still at work with full force and grip over all circumstances and developments that are taking place in any form at any time round the Globe, and whatever may be the achievements of the enemies of Allah in the material sense, and irrespective of whatever may be the unfortunate condition of the believers themselves, the Will of Allah is gaining the field by and by, and all philosophical understanding and scientific research have come to the stage of an honest admission of the Absolute Unity and Supremacy of Allah over the entire universe. Allah is bringing out the humanity from darkness to light and one day the darkness will altogether vanish and what will ultimately prevail all over the universe is the Light of Allah alone.

Here a question may arise that if only the Will of Allah is responsible for the establishment of the government and only the servants of Allah have to succeed the rule in the land, then why the non-believers or polythiests or in other words the enemies of Allah are also from time to time made the rulers. The answer, to my understanding, is two-fold, firstly, the non-Muslims have always been made the rulers in the non-Muslim communities or in the communities in which the non-Muslims are in majority, and that is but natural. The Quranic law of government is meant for those who believe in Allah, His Messenger and Books. Unless a community is a community of believers, the question of appointing a Muslim ruler in it does not arise. Secondly, the human society through a slow process is by and by turning into the society of believers. Until such time as the entire society of the human beings adopts the faith in Islam and becomes Muslim out of its own free will, as Quran intends, the period is, what I will call, an interim period of administration, and during this period if government of a non-

Muslim is established, it is of the nature of an interim government or a care-taker government which will be immediately superceded as soon as Islam prevails all over the land. Such governments are in fact a matter of routine. When the King dies and the heir to the throne is minor, care-taker government is formed to run the administration of the State till the heir becomes major and takes over responsibilities of the government. Similarly in case of a democratic government, when the President or the Prime Minister dies or is away from the country, acting-President or Prime Minister is appointed to work till the President or the Prime Minister is appointed or returns to the country.

Therefore the promise of Allah that his righteous servants will inherit the land in fact refers to the ultimate state of affairs that is to finally prevail over the earth.

CHAPTER—2

PURPOSE

Let us now revert back to the point from where we took up the discussion regarding the development of the State, and see as to what is the purpose of forming the government in any State or country. We have already noted that according to Plato, Aristotle and Thomas Acquinas, the purpose of the government is to satisfy the basic needs of man. Marsiglio is of the view that the purpose of the State is to maintain and make life of the individuals happy and to help development of their capabilities. According to Hobbes, Locke, Montisko and Rousseau, the State is to safeguard the life and property of all, punish the violation of law, maintain peace and order, and satisfy the basic needs of man.

As regards the Quranic point of view regarding the purpose of government, the following Verses of the Holy Quran are of great importance. Regarding the believers Allah says: "to them if We give authority over the land they keep prayer, pay the poor-rate, enjoin good and forbid the evil" (22 : 41), and "We have sent the Messenger with clear signs and Book and "*Meezan*" so that you may judge with equity between the people" (57 : 25); and "were it not for Allah's repelling some men by others, the earth would certainly be in a state of disorder" (2 : 251).

Taking all the three Verses together the basic purpose of the government according to Quran comes out to be the well-being of the human beings at large, well-being not merely in the mundane or material sense but also in the ultimate or spiritual sense, and this purpose, according to Quran, is to be achieved through: (1) keeping up of the prayer and paying of the poor-rate, (2) enjoining the good and forbidding the evil, (3) doing justice and equity, and (4) maintaining peace and order.

(i) Prayer and poor-rate: I have dealt with both these forms of "*Ibaadat*" in Islam in detail in Book II of this treatise. Here I may only mention that the purpose of prayer i.e. "*Salaat*", according to Quran, is to save human beings from evil and indecency of every sort and make their life pure, simple, God-fearing and pious. Similarly the purpose of poor-rate i.e. "*Zakaat*" is circulation of the wealth and its free distribution among the poor persons of the society so that the wealth may not remain hoarded up at the sufferings of the humanity at large. The prayer and poor-rate make the society at large clean minded as well as happy in which all person live like members of one and the same family without any distinction of colour and caste or richness and poverty.

(ii) Good and Evil: Enjoining the good and forbidding the evil is the second medium to achieve the well-being of the human society. In this respect knowledge plays the fundamental role, and as such in order to achieve this objective expansion of knowledge regarding the good and bad is extremely necessary. For this purpose Allah has sent the last Prophet Mohammad (P.B.U.H.) and the purpose of sending him is to teach the Book and Wisdom (3 : 163). The very first revelation to the Prophet Mohammad (P.B.U.H.) was to "read" (96 : 1), and in the same revelation it was also told that Allah has taught knowledge through the pen (96 : 4). Then throughout the Prophet Mohammad (P.B.U.H.) is asked to use

wisdom and reason and discuss in best way with the non-believers to make them realise their fault and accept the faith with clear understanding (16 : 125), as there is no compulsion in religion (2 : 256). Then repeatedly the human-beings are asked to look into the realities of nature, watch the Heavens, the stars, the sun and the moon, plant and animals and ponder over their creation and working. All this was necessary because unless a man has knowledge he cannot understand what is good or what is bad. Then there is also a Command that there should always be a party amongst the believers to invite people to good, and enjoin the right and forbid the wrong (3 : 103). Thus dissimination of the knowledge of the Book and comprehending realities of the nature are extremely necessary. I will deal with this subject in a bit detail in the Chapter on Education. Here I may only mention that in order to enjoin the good and forbid the wrong, education is one of the basic responsibilities of the Islamic Government so that right from the beginning the sense of right and wrong, from the Quranic point of view, may be developed in the young generation of the believers.

(iii) Justice : The third medium of achieving the well-being of the society at large is dispensing justice. Allah says : certainly We have sent Our Messengers with clear arguments and sent down with them the Book and the "*Meezaan*" (Measure) so that men may conduct themselves with equity (57 : 25). This means that Allah has given us a "*Kitaab*" i.e. the Book and "*Meezaan*" i.e. the Measure through the Prophet Mohammad (P.B.U.H.). "*Kitaab*" gives us the basic principles of passing the life and "*Meezaan*" is inclusive of material "*Meezaan*" i.e. the scale by which things are weighed, spiritual "*Meezaan*" i.e. intelligence by which actions are weighed, and moral "*Meezaan*" i.e. the conscience by which the characters are weighed. "*Meezaan*", according to the commentators of

Quran, also means the Prophet Mohammad (P.B.U H.) himself who is the standard of Allah's Commands as regards their exact interpretation. The main purpose of giving the "*Kitab*" and the "*Meezaan*" is that justice may be done between the human beings according to the Commands of Allah. Quran says that Allah enjoins for justice (7 : 29—16 : 90). According to Quran the very test of faith is that the believers should make the Prophet Mohammad (P.B.U.H.) as their Judge of what is in dispute between them and find not any straitness in their hearts regarding that which he decides and submit with full submission (4 : 65). Allah says to the Prophet (P.B.U.H.): surely We have revealed the Book to thee with truth so that thou mayest judge between people by means of what Allah has taught thee and be not one pleading the cause of the dishonest (4 : 105). Allah says to the believers : O' you who believe ! be maintainers of justice, bearers of witness for Allah, even though it be against your own self or your parents or near relatives (4 : 135). Further details regarding the Quranic principles of justice will follow in a separate chapter. Here I may only say that justice is in fact the back-bone of every civilized society as without justice we cannot even think of the well-being, peace and happiness of the society at large. A society which gives up doing of justice sooner or later falls into barbarism and is ultimately ruined.

(iv) Peace and Order : Quran says : David slew Goliath, and Allah gave him kingdom and wisdom, and taught him of what He pleased, and were it not for Allah's repelling some men by others, the earth would have certainly been in state of disorder (2 : 251). This shows that the purpose of establishment of the government is to remove the disorder and maintain peace. Quran says : the only punishment of those who wage war against Allah and His Messengers and strive to make mischief in the

land, is that they should be put to death or crucified or their hands and their feet should be cut off on opposite sides or they should be imprisoned (5 : 33). Quran says to the believers : what reason have you for not fighting in the way of Allah, and of the weak among the men and the women and the children who say : our Lord, take us out of this town, whose people are oppressors and grant us from Thee a friend, and grant us from Thee a helper (4 75). Quran asks the believers to fight with the disbelievers until there is no more persecution and all religions are for Allah (8 : 39).

Thus well-being of the human beings is the real purpose of the government according to the Western thinkers as well as the Holy Quran. But while the former is confined to the temporal world only, Quran aims at the well-being in its ultimate end. It provides for the well-being of the individuals in this as well as in the next world, morally as well as spiritually and lays more emphasis on the success in the Hereafter, which is final as well as permanent, rather than in the life of this world which is for a short period only.

CHAPTER—3

FORM

1. General

The underlying contention of mine in the following discussion will be three-fold. Firstly, that Democracy as propagated and practiced upon in the present time is nothing more than a mere political fraud, and that what really exists throughout is but one man's rule in the ultimate analysis; secondly, that one man's rule and not Democracy is the only practicable ideology as regards the form of government; and thirdly, that the Quranic form of government is neither Monarchy nor Democracy but Caliphate in which the Supremacy exclusively vests in Allah the Almighty and not in the ruler or the people.

2. Monarchy, Aristocracy and Democracy

In its form, a government is either Monarchy, Aristocracy or Democracy. In Monarchy all powers of the State vest in one man, in Aristocracy it vests in a group of individuals or the ruling party, and in Democracy it vests in the general public who exercise their power through their duly elected representatives. In Monarchy and Aristocracy the power is usurped by the ruler or the ruling party and in Democracy it is delegated by the people at large. In the former two forms of government

the ruler or the ruling party frames the Constitution and passes other laws of the State but in the latter it is done by the elected representatives of the people which also define the powers and duties of the rulers themselves. In the former either the personal ambition works throughout as in case of Alexander, Nepolean, Mughal Emperors or the British Imperialism, or some ideal plays the basic role as in case of Ommayad and Abbasside Caliphates. Monarchy may be of one man as in case of Emperors or Kings or of one nation over the other as in case of British Rule in India. In it, apart from Military and Police forces, political as well as fiscal diplomacy play their significant role. Thus in any case Monarchy or Imperialism consists in Supremacy of one man over the public at large or of one nation over the other nation. In it there is denial of fundamental rights by the ruler to the ruled one and ultimately it proves to be practical demonstration of the political maxim that "power corrupts and absolute power corrupts absolutely". This ultimately results in arousing the spirit of freedom and self-respect in the people at large who at last rise up in revolt against the existing order and through a revolution overthrow the Monarchy, and Democracy comes into the field.

3. Democracy

Democracy is said to be the rule by the freely elected representatives of the people. It is claimed by the champions of Democracy that in this form of Government force or wealth do not play their part. It is above all caste or class privileges. It is dynamic and evolutionary. It is defined as government of the people, by the people, for the people. It is based on three fundamental principles i.e. freedom of thought, self-government and equality. The former, as says Tom Paine in his book "The Rights of Man", consists in the right to do whatever is not contrary to the rights of others. Freedom or liberty, says

Laski in his book "Liberty in the Modern State", means being faithful to oneself and it is maintained by the courage to resist. It is the duty of the State to create circumstances under which its people may have a good life. According to Aristotle, State comes in existence to make life possible and continues in existence to make life good. Freedom, according to John Stuart Mill, as he says in his "Essays on Liberty", consists in liberty of expression and publication, liberty of taste and pursuit, and liberty to write for any purpose not involving harm to others. The first of those liberties is the most important. Milton says : "give me the right to know, to utter and to urge freely according to conscience above all liberties". In the pre-Christ period the wellknown Philosopher Socrates was the first man to plead and die for the cause of freedom of thought. Professor Bury in his book "History of the Freedom of Thought", says that the establishment of this liberty may be considered to be the most valuable achievement of the modern civilization and as a condition of social progress it should be deemed fundamental.

The second element of Democracy i.e. self-goverment, in the words of Lincoln, consists in government of the people, by the people, for the people. In the words of Rousseau, "it is a form of association which shall defend and protect the persons and goods of each member with all the force of the community and by which each man, while uniting himself with all the others, shall never-the-less obey himself alone and remain as free as before".

Democracy as defined by Lincoln, however, can never exist. We can at best have the rule of the majority by the free vote of the people. But this pre-supposes that men are educated and know their rights very well, and that they will also respect the rights of others. Democracy is based on the ideology of participation of all in the making of law, and safe-guard of the rights of the

minority. As Lord Acton says: "the most certain test by which we may judge whether country is really free is the amount of security enjoyed by minorities". As Laski puts it: "In a free State men are always entitled to form voluntary association for the expression of their grievance and propogation of their ideas for its remedy".

The third element i.e. Equality means and includes: (1) Political Liberty i.e. equal right to vote. (2) Civil Equality i.e. equality of all in the eye of law, and (3) Economic Equality i.e. equality to acquire and own wealth and property. The ideology of equality as A. K. Brohi points out in his "Fundamental Law of Pakistan", is well expressed in the French Declaration of Democracy which says "all men are born free and equal in respect of their rights", and as De Tocqueville says: the real cause of French Revolution was the demand for equality and not for liberty, hatred of privilege and not desire for self-government. According to Laski, as he says in his book "Rise of European Liberation", equality is a by-product of the effort of the middle class to own its place in the sun.

Liberty and equality go side by side and political equality without economic equality or *vice-a-versa* is inconceivable. According to Plato the economic inequality is incompatible with the unity of the community. As Laski says: there cannot be a democratic government without equality and without a democratic government there cannot be freedom, for the real meaning of democratic government is the equal weighing of individual claims to happiness by social institutions. Civil Equality is achieved by admission of the right of every man to stand on equal terms in the courts of law and by abolition of such courts which in fact are the instruments of depotism and by protection of the individuals against an arbitrary imprisonment.

4. Best form of Government

The ideologies of Monarchy, Aristocracy and Democracy are not new. We find that even the Greek Philosophers Plato and Aristotle, the Roman thinkers Polybious and Cicero in the pre-Christ period, Thomas Acquinas, Dante, Marsiglio, Machiavelli, Jean Bodin in the Medieval ags, and Thomas Hobbes, John Locke, Montisko, Rousseau and other political philosophers of the pre-modern and the modern ages, all speak of Monarchy, Aristocracy as well as Democracy as the forms of government that have been adopted from time to time by different countries and nations of the world.

From amongst the many political thinkers of the world, Plato, Aristotle, Cicero, Acquinas, Dante, Marsiglio, Bodin, Locke and Montisko are in favour of Monarchy as the best form of Government. Other thinkers are either in favour of mixed form of government or Democracy.

Plato says that Monarchy is the best form of government provided it is the government of a "Philosopher King" in which full justice is done to all. Aristotle says that Monarchy is a normal or good government because the Monarch primarily keeps the well-being of the public in view, but it can be tyranny if the King gives preference to his own wishes over the well-being of the public. Acquinas says that Monarchy is based on unity and experience and it makes the law of God a success in the State. He says that Monarchy should be limited and the King should be appointed by election of the general public. Dante says that it is only the King who could very well safe-guard the interests of all the public and maintain peace. He believes in International Monarchy for the safe-guard of humanity at large. Machiavelli also pleads for an Elected King. He says that the King should be a representative of the public and he must be answerable to it, but he does not give the power of

legislation to the King, for which, he says, there should be a Legislative Assembly elected by the people. Bodin thinks Monarchy by inheritance as the best form of Government because according to him it is always easy for the King to change his policies according to the changed circumstances and he can very well safeguard the rights and lives of the public. Hobbes prefers Supreme Monarchy. He says that only a powerful King can create political awakening among the public and maintain the administration of the country and safeguard the rights and benefits of all. Montesko pleads for Constitutional Monarchy and prefers it for France in its disturbed conditions.

As against this, there are the philosophers who prefer Democracy. Machiavelli says that in a country where there is equal distribution of wealth, Democracy is the best form of government. He says that Democracy can be changed with changed political ideas of the public which is not possible in Monarchy. According to him Democracy safeguards the well-being of the society in a better way and it creates political awakenning in the people. But he also believes in an Elected King and suggests him for Italy because according to him only such government could unite Italy and thwart all attempts of its enemies to destroy it. Locke was the great exponent of Parliamentary form of government and criticised the all-powerful Monarchy. He wanted to establish such Monarchy which is according to the wishes of the people and whose powers be very much limited. He also, therefore, prefers the idea of an Elected King. He treats the Legislature as the most important organ of the State, and subordinates Executive and Judiciary to Legislature. He, therefore, does not give legislative powers to the Elected King, except that he can issue Ordinances. But he also limits the powers of the Legislature by saying that the laws framed by it should not be against nature. He

gives the right of revolution to the people. Rousseau pleads for direct democracy and equality. He believes in the freedom and Supremacy of the people and gives preference to the well-being of the individuals over the State. He thinks that Supremacy of the people is permanent, universal, indivisible and non-transferable. But he prefers Democracy for small States only. As regards the big State he says that therein Democracy is impossible, because in it, he says, the "General Will" cannot be defined. Jeremy Benthem prefers democratic form of government as the best and says that the purpose of government is to work for the greatest happiness of the greatest number. John Stuart Mill pleads for the individual freedom very much and says that in order to safeguard and guarantee the individual freedom the powers of the government must be limited and the State should not interfere in the affairs of the individual. He prefers the government in which the Supremacy is in the hands of the people and, therefore, prefers, democratic form of government.

Polybious says that Monarchy is the oldest form of government. But as soon as the Monarch starts neglecting the subjects, his government turns into Aristocracy in which few persons acquire the power and work against the benefit of the people at large and this results in revolution and people adopt democracy. But in it also dishonesty and injustice soon prevails and it ultimately becomes a Mob Rule and then a powerful man takes the powers in his hands and again Monarchy comes into existence. He, therefore, likes a combined Government in which the good things of all the three forms of government should combine. The ideology of Polybious was actually acted upon in Rome and the Roman Empire was accordingly formed which consisted of the Senate and the Popular Assembly. Cicero also follows Polybious in his ideology of a combined form of government. He

says that Democracy can be accepted under special circumstances otherwise not. Hobbes is also of the view that from amongst all the three forms of government, that form is best which can maintain peace and safeguard the rights of the individuals. Similarly Rousseau is also of the view that form of government depends upon conditions of any country. One form of government may be successful at one place and a failure at the other.

Government, may it be Monarchy, Aristocracy or Democracy actually consists in Supremacy, and Supremacy always vests in one man and never in more than one irrespective of what the theorists say otherwise. That Supremacy vests in the people at large is nothing more than a mere political fraud which the ruling mind has played with the people at large in order to acquire and exploit their confidence for the continuation of the rule over them. If we examine the fundamental elements of Monarchy and Democracy in a bit detail, we find that the common element of both i.e. "Use of the Power" is always at work through the volition and acting of one man only, may it be the King, the President or the Prime Minister. This of course can never be disputed by any body. The difference, however, as pleaded by the exponents of Democracy, lies in the acquisition or delivery of that element. It is generally said that in Monarchy the power is usurped, while in Democracy it is delegated. In other words in the one it is the result of force and tyranny while in the other it is on account of the free will and consent of the public in general. That in Monarchy the power is usurped, it may be so, but that in Democracy it is delegated by the free will of the public at large is, I am afraid, a mere fiction.

Democracy is defined as government of the people, by the people, for the people. But whether such a government could or can ever be actually formed, that I am sure, is still doubtful. We may consider this problem

in its two different aspects, viz., whether such a government actually exists, and whether it is actually possible to form it?

As regards the first aspect of the problem, what we really find is that once a man is elected by the people, the question of the general will of the people in taking part in the administration or exercising the so-called Supremacy that allegedly vests in them, finishes up. Thereafter it is solely the will of the elected one which works throughout. He does not go to the public to get their approval for each and every step that he takes for framing or enforcing the law and running the administration. He acts as if he is all-powerful and in doing so he encourages all those who act as his "yes men" and oppresses all those who oppose him in his activities. In this respect he exploits all resources of the country at his disposal and uses all propaganda machinery of the State available to him to his advantage, and to justify his actions adopts all political tactics that are possible in order to deceive and acquire confidence of the public. It becomes a matter of routine to put behind the bars all those who oppose, frame false charges against them, involve them in false cases, advance threats in order to eliminate their influence over the public, suspend the fundamental rights and liberties under the pretext of solidarity of the country, control the press, impose censorship over all sources of public information and so on. But then what difference there remains between Monarchy and Democracy excepting that of name? Thus what a monarch does bluntly like a lion, a democrat does it tactfully like a fox.

Some body might say that in the Parliamentary form of government every law has to be passed by elected representatives of the public, and that they will never pass any law against the general will of the public at large. But is it really so?. In the Parliamentary form of govern-

ment it is always the representatives of the majority party of the House who rule in the country. Therefore, the law that is passed by the Parliament is in fact the law which the majority party wishes to pass and in that the basic part is played by the person in power. If in any case he is unable to get any law passed against the will of the public he can at least avoid to pass a law which may be for the benefit of the public but against his own interest or the interest of his party. Besides this the majority in the House can in no circumstance be the representative of all the people of the State. Obviously the word of the minority and their electorates will be there but it will have no say in the matter. Moreover if passing of the law according to the wishes of the general public is the only criterion, then this thing is also available in the Monarchy in which the King also tries to keep the wishes and well-being of, if not the entire, at least a majority of the public in view, and as he is not an elected representative of any particular group or party, the question of prejudice in favour of any particular group or party does not arise. Since a Monarch is not an elected representative of the people at large, he in fact is more careful than the one elected by the people who under the arrogance of having been elected by the people asserts his own view with much force and irrespective of what others might say in this respect.

The elected representatives are said to be answerable to the public through the Parliament. But the difficulty is that the Parliament is always in the hands of the majority i. e. the ruling party, every member of which is primarily concerned with his own interest or the interest of his party and is bound to enforce the manifesto on which he has been elected. Then, all the members of the House never take interest in legislation. Most of them do not even know what law really is. Many of them are mere Politicians having no thorough knowledge of the government and the law. Many come to the House

with ulterior motives, at least to the extent they have spent for their election. Some of them will no doubt endeavour to get the seats in the Cabinet, in which case they are supposed to do only what their boss wishes them to do.

There is a Council of Ministers no doubt, but it is merely to support the policies of the ruling chief only. Thus the so-called democratic government in fact becomes an Aristocracy in which members of the ruling class some times prove to be nothing more than mere watch-dogs to sit at the door and wage their tail in humility to welcome the friends, and bark to keep away the foes, of their master who sits inside the Government House.

This state of affairs, I have no doubt, prevails in almost all the so-called Democratic Governments. If not, then why there is at all the need of Security Police, Body Guards or the Intelligence?. If the ruling chief is really the elected representative of the public, he must naturally be the one whom the public loves and if he really acts for the benefits and according to the wishes of the public, then why should he at all fear that the public will cause him any harm?. The correct position, therefore, is that the so-called "Government of the People" is something which does not actually exist.

Let us now come to the second aspect of the problem i. e. "Government by the People". Government by the People in its obvious sense means the government formed by the people or in other words a government in which all the individuals of the State of their own come forward and by mutual consent appoint somebody as their ruler. But has such a government ever existed on earth in any of the so-called democratic countries in the history of mankind? Of course the period of the Last Prophet Mohammad (P.B.U.H.) and his four worthy Caliphs is an exception, but for reasons I do not include that period in the democratic form of government. The government formed by

them was of unique and singular nature which I will deal with at a later stage in this article. Here I am concerned with the democratic government only from the point of view of the Western thinkers and my answer to the question without least fear of refutation, is "No". In fact what the exponents of Democracy themselves mean by Democracy is not exactly a government "formed by the people", but a government "selected by majority vote of the people". But will that be a "government by the people" in its true sense? Supposing the majority is by one percent only, then it is obvious that the government is of fifty-one percent of the population and not of the entire people because the forty nine percent have no say in the matter. To that extent at least the power acquired will be in essence the power usurped. Then the so-called majority is also a very mysterious notion. In fact the gaining of "majority seats" in the Assembly and having "majority vote" of the public are two different things and not one and the same thing, but they are always confused with one another. It is not always correct to say that the party which has gained the "majority seats" in the election has also gained the "majority vote" of the public at large. On the contrary the situation may be just the reverse i.e. the party winning the "majority seats" may have got the "minority vote" of the public and the party who has actually got the "majority vote" of the public may be in minority as regards the seats obtained in the House. This situation may be understood like this. Supposing there are ten constituencies of hundred voters each for election of ten members for the Assembly. There are four contesting parties at the election namely A, B, C and D. In six of the constituencies A, B, C and D get thirty five, twenty five, twenty and twenty votes respectively, naturally A's candidates will win the seats in all the six constituencies. In each of the other four constituencies they respectively get thirty five, forty, fifteen and ten votes, naturally B's candidates will win the seats. Thus the

majority party in the House will be "A" with six members, although it has only got thirty five percent votes in all. The other parties although they have got the minority seats, but actually they have got sixty five percent votes of the public. According to the Democratic principles the party getting thirty five percent votes will form the government, although obviously it has not got the confidence of even the majority of the people. It is clear that to that extent the person becoming the ruler has the power usurped and not the power delegated.

Then there is actually no delegation of the power by even the so-called majority of the people of their own. Power is in fact taken, rather snatched away through fair or fowl means. Instead of nomination from the public, there is an offer by the candidate himself to get elected and for this purpose he spends money in lacs and some times in crores, presents a very high but totally deceitful image of his person to the public through propaganda and publicity, advances false promises, adopts fraudulent and deceptive tactics. Then there is purchasing of votes and practicing of all sorts of corrupt practices including bogus voting, forgeries in the Electoral Rolls, harassment and threats to the voters, and so on. One may very well understand that a man who gets himself elected after so much trouble and expense, can only be sincere primarily to himself. Next he can be helpful to those who helped him in the election and at the end will come the interest of the public, provided it does not conflict with his own ulterior motives. This is all that we have through the so-called **"Government by the People".**

As regards "Government for the People", that in fact is neither available in the Monarchy nor Aristocracy nor even the so called Democracy. In each of these forms of of government what really works is merely the ulterior motives of the person or party in power, and if there is any thing done for the general good it is primarily subject to

the safe-guard of personal interest of the ruling junta. Moreover if at all there is such a thing as "government for the people" then, subject to what I have already said, it is equally available in each of the three forms of government, and Democracy is not the only mode of government to guarantee it. Each form of government claims to work for the well-being of the people but whether that well-being is free from all personal interests, and is beyond all prejudices, and whether the well-being of the public is allowed to prevail inspite of personal motives, and whether it is without any reservation in favour of any particular person or group of persons, that really is the question. The unfortunate position that we usually find in the so-called democratic governments is that the fundamental rights of man i. e. freedom of thought and expression, freedom to hold property, freedom to move, and equality in the eye of law are merely a matter of record in the Constitutional Laws of their countries. As far as the actual practice goes these are allowed only to the "yes men" of the government and the opposite group is generally denied even the right to lead a peaceful life in the State at his pleasure. They have ideas but they cannot express them in any manner; they are able as well as intelligent but they cannot take part in the administration of the State, make progress in business, become engineers, doctors and scientists, they are citizens of the State but they are denied justice and equity and even sustenance of their life. In short unless they say yes to each and every word of the ruler, their life is made a curse to them. This is what in actual practice Democracy proves to be.

The idea of "government for the people" in fact implies the purpose of the government and as against the form and formation of government it is really the purpose which is of primary importance. However attractive the ideology of Democracy may appear to be, if it fails to fulfil the purpose of government, it is of no value for the human beings at large. It is for this reason that thinkers are of

the view that the form of government depends upon the circumstances of particular societies and only that government is better which fulfils the purpose of well-being, safety, justice and development of the human society and in this respect most of the thinkers have preferred Monarchy. This is obviously on account of a two-fold reason. One, that the general public is saved from the trouble of elections in which there is nothing but propaganda, publicity, false promises, wastage of time and money, encouragement of group rivalries, use of corrupt practices, fraud and misrepresentation as well as arousing of uneasiness throughout the country for months together, and secondly, what in practice there always remains in force is one man's rule in substance and nothing more. Therefore, instead of involving the entire society into a state of chaos, disorder and political rivalries, it is better to have the rule of one single man outright, invest him with all powers and follow his commands. This is quite fair and frank and not some thing merely political, fraudulent or a camouflaged method of administering the State.

5. The Quranic View

This in fact appears to be the reason that Quran merely says, 'obey the Commands of Allah, His Messenger (P. B. U. H.) and those in office amongst you'', and does not provide any particular form or the method to form the government. It gives the fundamental purpose of the government and says that "believers are those, who, if Allah gives them the rule of the land, keep up prayer, pay the poor-rate, enjoin the good and forbid the wrong''.

Thus Quran lays the main emphasis on the purpose of government and provides in a bit detail what the government must or must not do, and leaves the form as well as the method of its formation to the understanding of the people themselves to act according to the need of the time, excepting that the ruler must be appointed by the believers by

counsel among themselves and the administration of the State should be run with the help of an Advisory Council.

The emphasis which Quran lays on the purpose of the government is but natural. In fact if the purpose is not achieved, no government can be said to be a good one, may it be a democratic one. On the contrary if the purpose is achieved even Monarchy is good. Moreover the emphasis which Quran lays on the purpose is really in keeping up with the factual position that basically prevails and underlies in every form of government irrespective of its outward appearance. In what follows we will deal with the form and formation of the government from the Quranic point of view in a bit detail.

6. Sovereignty

Government consists in Sovereignty which, according to the Western thinkers, vests in the ruler in case of Monarchy or in the general public in case of Democracy. But according to Quran sovereignty vests neither in the ruler nor in the public, but in Allah the Almighty. Quran says : Allah's is the Kingdom of the Heavens and the earth (42 : 49). To Him belongs whatever is in the Heavens and whatever is in the earth and whatever is between them and whatever is beneath the soil (20 : 6). He ever encompasses (4 : 126), and has Power over all things (67 : 1).

The fundamental qualities of sovereignty, according to the political thinkers, are that it is one, indivisible, permanent, universal, defectless, untransferable, and that every order of it is a law. Jean Bodin in "De-Republica" says that sovereignty is absolute and eternal and free from restrictions excepting the law of nature. The sovereign has the right to make the law and he is above the law because he is the source of law and each and every command of his is a law. He has the right to declare war, maintain peace, do justice, make appointments of and dismiss the government servants. Thomas

Hobbes in his "Leviathan" says that the sovereign has unlimited powers and rights and is free from all restrictions excepting the law of nature. He cannot be punished. He is all-powerful and self-dependent. He is the source of authority and honour. His powers and rights are indivisible and untransferable. His order is the law and, therefore, he is above law. Rousseau in his "The Discourses on the origin of Inequality" and "The Social Contract" says that sovereignty vests in the "general will" which according to him is one or unity, unselfish and universal, indivisible, eternal, as well as untransferable. Jeremy Bentham gives unlimited powers to the sovereign, and does not think it necessary for the sovereign to respect the rights of the individuals for the greatest good of the greatest number.

Thus Sovereign is one who is "One", "Absolute", "Almighty" as well as "Enternal". But the "One" in reality is one whose match is not available in any form whatsoever, and who is "One" not only in respect of his self but also in respect of his qualities. Similarly the "Absolute" is one who is not the result of some body's creation but is Himself the Creator of all, who is not the effect of any cause but the Cause of all causes, and who is Omnipotent, Omnipresent and Omniscent, and in whose Self there is no sharer and in whose qualities there is no equivalent. In the like manner the "Almighty" in fact is One who is all-Powerful, Supreme, Self-dependent, Self-sufficient, Un-controlled, Unchecked and whose authority is free from all restrictions, limitations and defects, and who has Absolute Control over all, and whose Authority is not the result of delegation or subject to condition, and whose Powers are non-transferable and within whose command lies the scope of all activities. In the same way the "Eternal" is One who has no beginning nor the end, and who is always present, alive, vigilent, knowing and acting.

The "Being" in whom all these qualities are present all at one and the same time, is none else but Allah the Almighty. He is One, on Him all depend, He begets not, nor is He begotten, and none is like Him (Chapter 112). There is no associate to Him (6 : 164–6 : 3). There is nothing like Him (42 : 11). He is One, there is no god but He (2 : 163).

He is beyond limitations, subtle, and aware (6 : 104). He is Supreme, above His servants, Wise and Aware (6 : 18). He is Hearing and Seeing (42 : 11). There is nothing hidden from Him (3 : 4). He is Mighty and Wise (3 : 5). He is Beneficient and Merciful (2 . 163). He is Protector and Helper (22 : 78). He is the Best of the Planners (3 : 53). He is nearer to all (34 : 50), nearer to man than his own veins (50 : 16). He is the First and the Last and the Manifest and the Hidden (57 : 3). He is Omnipotent (50 : 56). He knows the seen and the unseen (27 : 65–57 : 4). There is nothing hidden from Him (3 : 4). He guides to the right way (6 : 88). His guidance is the true guidance (6 : 71).

He is Ever-Living, Self-subsisting and by Him all subsist. He neither sleeps nor slumber takes to Him (2 : 255 3 : 2). He is never forgetful (19 : 64). He neither errs nor forgets (20 . 52). He is watchful (89 : 14). He is present every where (2 : 115). He is never absent (7 : 7). All will perish except Him (28 : 88). His words are inexhaustible (18 : 109 31 : 27).

He is Self-sufficient (6 : 134) and above all needs (64 : 6). He controls all (4 : 85). He possesses power over all things (5 . 120). He has full control over His affairs (12 : 21).

His law never changes (17 : 77). There is no alteration in his law (35 : 43). He is doer of what He intends (85 : 16). He does what He pleases (22 : 14). When

He wishes something to happen, He simply says "be" and it becomes (6 : 73).

He is the Creator (13 : 16), Originator (2 : 117) and Sustainer (11 : 6) of all. His are the treasures of the Heavens and the earth. He simplifies and straitens subsistance for whom He pleases (42 : 12).

He is Lord of the worlds, Master of the Day of requital (1 : 1-3), and Lord of all (6 : 165). His is the Kingdom of the Heavens and the earth (5 : 120). He is Ruler of the rulers (95 : 8).

The result is that ONLY ALLAH IS THE SOVEREIGN, and it is only the Sovereign whose Command is the command in its true sense, and that is but natural. One Who is the Owner, Creator, Sustainer and Controller, He is the only "One" Whose Command should prevail. Quran says : Allah's is the Command (12 : 67) and His Command is the best (5 : 50). Therefore, Quran says : whoever judges not by what Allah has revealed is the disbeliever, wrong-doer and transgressor (5 : 44, 45 and 47).

Since Sovereignty vests in Allah and it is His Command that really prevails, and He has created man to be a ruler in the land (2 : 30), it is really He Who has given the rule of the land to man. Quran says : O' Allah, Owner of the Kingdom Thou givest the Kingdom to whom Thou pleasest, and takest away the Kingdom from whom Thou pleasest (3 : 25).

Therefore, rule of the land in the hands of man is merely a trust which must always be enforced strictly according to the Commands of the owner of the trust i e. Allah, and that is the reason that Allah has fundamentally provided the purpose of giving the rule to the believers in land. Allah says, "if We establish them in the land, they will keep up prayer and pay the poor-rate and enjoin good and forbid evil". (22 : 41); and, "We

have sent the Messenger (P.B.U.H.) with clear signs and Book and "*Meezaan*" so that you may judge with equity between people" (57 : 25); and "were it not for Allah's repelling some men from others, the earth would certainly be in a state of disorder" (2 : 251).

Then, obedience to the ruler from amongst the believers is also made compulsory for all the believers. Quran says : O' you who believe obey Allah and obey His Messenger (P.B.U.H.) and those in authority from amongst you (4 : 59). It may, however, be noted that obedience to the ruler is only so far as he enforces the Commands of Allah and His Prophet (P.B.U.H.), because in Islam the ruler is supposed to enforce the Commands of Allah and has no authority to issue any order in clear disregard to the Commands of Allah and Traditions of His Prophet Mohammad (P.B.U.H.). This is what really is meant by the Arabic words "*Ool-il Amr*" which appear in the above noted Verse of the Holy Quran. "*Amr*" means the order or command and according to the Islamic ideology an order or command which is to be enforced and followed is only the Order or Command of Allah. Quran says : Command is of Allah (12 : 67). Further, the very purpose of giving the rule to the believers is the enforcement of the Command of Allah. Quran says : those who do not judge by what Allah has revealed are disbelievers, wrong-doers and transgressors (5 : 44-47). Quran also says : accept what the Prophhet Mohammad (P.B.U.H.) gives and keep away from what he forbids (59 : 7), because whatever the Prophet Mohammad (P.B.U.H.) says is not out of his own desire but it is from Allah (53 : 3-4); and that he has been sent so that he may be obeyed by the Command of Allah (4 : 64), and whoever obeys the Prophet Mohammad (P.B.U.H.) obeys Allah (4 : 80). All these Verses of the Holy Quran make it clear that the Command is of Allah and the person who, while in authority, enforces the Command of Allah is the only one who falls within

the definition of "*Oolul Amr*" and not any body else. The Prophet Mohammad (P.B U H.) says that the authority of those entrusted with it should not be disputed unless you see an act of open disbelief in which you have a clear argument from Allah (Bukhari 93 : 2).

Caliph Abu Bakr, on his election as a Caliph said : "O' people I have been made ruler amongst you, but I am not the best of you, so if I act rightly, help me and if I am in error, correct me". He further said, "obey me when I obey Allah and His Prophet Mohammad (P.B.U.H.) and when I disobey Allah and His Prophet Mohammad (P.B.U.H.) then I have no right of obedience from you". Caliph Umar on his appointment as a Caliph said : "I have been entrusted in regard to your affairs. I am an individual like any one of you". He further said, "verily my relationship with your wealth is like that of a guardian of an orphan". Caliph Ali on his appointment said, "in whatever I command you if there is obedience to Allah, it is your duty to obey me whether you like it or dislike it, and whenever I command you which involves disobedience to Allah, then there is no obedience to any one, me or any other".

Thus it is clear that "*Oolul Amr*" is not each and every ruler of the State. He is only the one who acts according to the Commands of Allah and follows the Quran and *Sunnah* in running the administration of the State. He has no authority of his own nor can he be given any such authority by the general public, to violate any Command of Allah and His Prophet Mohammad (P.B U.H.). This is also fruther confirmed from the last portion of the already quoted Verse No. 59 of Chapter IV of the Holy Quran which says : "if you quarrel about anything, refer it to Allah and His Messenger (P.B.U.H). This means that if there is any difference of opinion regarding any order issued by the ruler of the Islamic State, reference should be made to Quran and *Sunnah* which are the

final authority to judge in any matter. The Prophet Mohammad (P.B.U.H.) says : "to hear and obey is binding so long as one is not commanded to disobey Allah: when one is commanded to disobey Allah, he shall not hear nor obey" (Bukhari 56 : 108). Imam Abu Hanifa says : "give up my word for the Word of Allah, give up my word for the word of the Messenger of Allah".

The result, therefore, is that Sovereignty really vests in Allah alone, and the authority which the ruler from amongst the believers exercises over the land is merely a trust of Allah, and he is bound to act according to the Command of Allah and judge between the people as Allah Commands through His Prophet Mohammad (P.B.U.H.). The ruler in the Islamic State, may it be a Monarchy, Aristocracy or Democracy, has no authority of his own to rule in the land according to his own wishes or the wishes of any particular group or even the entire public.

6. Ruler

The Ruler of the Islamic State, according to what has already been said, is one man not a group of men as in case of Aristocracy, or the entire people as in case of Democracy. As I have already explained in detail practically the rule of any country always remains in the hands of one man only, may it be Monarchy or Democracy. In fact both Aristocracy as well as Democracy, which otherwise are merely and basically the camouflaged forms of one man's rule, have nothing in common with the Islamic ideology of the government.

The ruler in the Islamic State is neither a Monarch nor a King because he has no authority of his own to enforce. He is equally not a representative of the public in the democratic sense because he is not to act according to the general will of the people. He is also not a Viceroy of Allah on earth having divine rights and privileges as in case of the Kings and Popes of the Holy

Roman Empire or the Rama and the Krishna of the Ramayan and Mahabharat traditions of Hinduism. He is in fact a Viceroy of the Prophet (Mohammad P.B.U.H.) of Allah elected by the believers to administer the affairs of their State strictly according to the Commands of Allah and the Traditions of the Holy Prophet Mohammad (P.B.U.H.). He is not *Khalifa-tullah* i.e., Viceroy of Allah but *Khalifa-tur-Rasool* i.e., Viceroy of the Prophet Mohammad (P.B.U.H.) or *Ameerul Momaneen* i.e., commander of the believers.

Like all other societies of the human beings a common leadership is a must for the Islamic Society also. It is but natural that there must be some body to administer the affairs of the society, do justice between the people, look after their well-being, and maintain law and order. This some body in the Islamic Society is known as the *Ameer* or the Caliph, who after the Prophet Mohammad (P.B.U.H.) works as his Viceroy, enforces the law of Allah, and manages the interior as well as the foreign affairs of the Islamic State. The Caliph being necessarily one from amongst the believers themselves is equally bound to obey the Commands of Allah and His Prophet Mohammad (P.B.U.H.) as all other believers are. He is not immune from any law, because he is not the maker of the law but merely the enforcer of it. Great Muslim thinker Abul Hussain Ali Bin Mohammad Bin Habib-al-Maawardi (974-1058 A.D.) says that the Caliph must be truthful, loyal, intelligent, brave and from amongst the Qureish.

As regards the last qualification, Maawardi says that at the time of election of first Caliph at *Bani Saqeefah*, Abu Bakr declared that the Holy Prophet Mohammad (P.B.U.H.) had said that the *Imam* should be from amongst the Qureish (*Al-Aimma-tu-Min-al-Qureish*). Maawardi also relies upon another Saying of the Prophet

(iv) Quran further says: were it not for Allah's repelling some by others, the earth would certainly be in a state of disorder (2 : 251).

From the first Verse it is clear that the Caliph must be from amongst the believers themselves. He must be a believer himself and a believer, according to the Quranic point of view as already dealt with in detail in Book I, is one who believes in Allah, His Books, His Messengers, His Angels and the Day of Judgment, as well as obeys the Commands of Allah and His Prophet (P.B.U.H.). In short he must be a believer not only by word but also equally by action.

From the second Verse it is clear that the Caliph must make arrangements for keeping up prayer, payment of poor-rate, enjoin the good and forbid the evil. This means that he must himself be a man of good moral character. He must not be a man of vice or of immoral behaviour, deceitful, tyrant, neglectful of his duties towards Allah and His Prophet Mohammad (P.B.U.H.) as well as the general public.

From the third Verse it is clear that the Caliph must be just to all. He should not be tyrant, unfair or partial to any body in doing justice, and justice must be done not according to ones own personal whims, fancies or ideologies, but strictly according to the Command of Allah and Traditions of His Holy Prophet Mohammad (P.B.U.H.).

From the fourth Verse it is clear that the Caliph must be a man of courage, able to face all outside attacks as well as interior threats to the public peace and safety of the people. He must be a Soldier as well as a Commander having experience of uptodate warfare.

Lastly, in order to enjoin good and forbid the evil, do justice and maintain peace, the Caliph must have adequate

knowledge of religion as well as the worldly affairs particularly the administration of the State and warfare. Thus the qualifications of the Caliph, according to Quran, are that he must be a perfect Muslim, having good moral character, learned, intelligent, as well as brave. It is also obvious that he should be a man of good physique and of sufficiently grown up age, which I think should not be less than forty, because maturity in its true sense, as it also appears from the Holy Quran (46 : 5), takes place at the age of forty. This is also confirmed from the fact that the Holy Prophet Mohammad (P.B.U.H.) received the first Divine Message on attaining the age of forty.

Thus the form of government, according to Quran, is that of Caliphate in which all powers of administration of the State vest in one man duly elected by the people, whose fundamental and basic duty is to enforce the Law of Allah and run the administration of the State, do justice and maintain peace according to the Commands of Allah and the Traditions of His Prophet Mohammad (P.B.U.H.). He has no authority of his own to impose and therefore the believers are not bound to obey him if he ignores the Commands of Allah or the Traditions of His Prophet (P.B.U.H.) and he can be unseated forthwith. But so far as he administers the affairs of the State according to the Quran and the *Sunnah* and himself acts upon them it is obligatory for every believer to obey his Commands and that is what I understand from the Quranic phrase "*Oolul Amr-e-Minkum*".

8. Ministers

It is really difficult for one man, however learned, intelligent and capable he may be, to take correct decisions in all matters and carry on all affairs relating to the State all alone. He must consult and take advices of other men of intelligence, experience, and integrity. Quran, therefore, says: that believers decide their affairs through

consultation with each other. Quran also tells us that Allah asked the Prophet Mohammad (P.B.U.H.) to take advice in important matters.

In order to achieve this purpose, system of appointment of Council of Ministers has always been adopted in all forms of government. Maawardi says that Ministership has come into existence out of the need to consult in taking decisions in the affairs of the State, and according to him it is always better to appoint Ministers for the help and assistance of the ruler. But this does not mean that the ruler by appointing the Ministers is in any way absolved of his own responsibilities. In support of the necessity of Ministership, Maawardi relies upon the Quranic Verse which says that Moses prayed to God to appoint his own brother Haroon as his Minister (20 : 29-30). Maawardi says that if Ministership was possible in Prophethood, it is equally possible in "*Imamat*".

Ministership, according to Maawardi, is either by delegation (*Tafweez*) or by appointment (*Tanfeez*). The former is known as the Prime Minister who has practically all powers of ruling the State delegated to him by the Caliph or Head of the State, and the latter is known as Minister only who has limited powers pertaining to particular departments of the State under his ministership as for example, finance, defence, agricultural, industry, law, foreign affairs, interior affairs, and so on.

For the Prime Minister of the Islamic State, Maawardi thinks that all qualifications of the Caliphate are necessary. The Ministers may, however, be from amongst the non-Muslims also. But the Ministers should be honest, trustworthy, unselfish, male, intelligent, statesmen and experienced.

If the Prime Minister is removed or dies, the entire Council of Ministers is dissolved, but if any other Minister

is removed, resigns or dies, the Council remains the same and new Minister can be appointed in his place.

The system of appointing the Council of Ministers which is generally known as the Cabinet, has been adopted by all forms of government. In the Parliamentary form of government the Cabinet is headed by the Prime Minister, while in the Presidential form of government it is headed by the President of the State himself. As a common practice ministers are taken from amongst the elected representatives of the people to the Parliament of the country. Under the Constitutions of some countries, however, there is also provision for taking the Ministers from outside the Parliament. The Prime Minister, however, is always from the elected representatives. In the democratic countries of the present day, there is division of the government into Executive, Legislature and Judiciary. The Council of Ministers is primarily concerned with the Executive only. The Legislature and the Judiciary perform their functions separately as well as independently and the Executive, who is supposed to enforce the laws passed by the Legislature, is also bound to account for all of its activities to it.

Thus the modern ideologies of the Presidential as well as the Parliamentary forms of democratic government owe their existence to the fundamental ideology given by the Command of Allah to act with consultation, but the fundamental difference between the modern and the Islamic form of government is that while the former has to work according to the general will of the people, in the latter all has to be done strictly according to the Commands of Allah and His Prophet Mohammad (P.B.U.H.). If any Presidential or Parliamentary form of government is formed with necessary qualifications of the Islamic Head of the State, with the sole object of enforcing the laws of Allah, it will be an Islamic government in its true sense.

It may, however, be mentioned that in Parliamentary form of government there is unnecessary duplication of power which also involves huge recurring expenses. The President who is treated to be the Head of State is merely a symbol having no power in its true sense. Virtually all powers remain in the hands of the Prime Minister, and the President is merely to sit for putting his thumb marks on some important papers or take salutes at ceremonial parades or receive ceredentials from foreign embassadors. But this duplication of powers naturally requires maintenance of separate and full fleged secretarial and other staffs for the President and the Prime Minister at the Centre and Governors and Chief Ministers at the Provincial level, and therefore from the Islamic point of view it is totally superfluous as well as unnecessary. The purpose of Islamic government can very well be achieved through the Presidential form of government formed according to the Islamic principles with necessary qualifications laid down by Islam, and thus the duplication of power as well as unnecessary expenses may also be avoided.

9. Governors, Civil and Military Officials

The Caliph or Head of the Islamic State has full authority to appoint or dismiss the civil and military officials of the State including the Commanders of the armed forces as well as judges of the courts of law. Governors, Commanders of the Armed Forces and civil as well as military officials are to act according to the commands of the Caliph or the ruler. They are the Viceroys or delegatees of the ruler and have to perform their duties as commanded by him. But the judges have to work independently of the commands of the ruler in doing justice between the people, and in this respect the ruler himself is not in a better position than the common man of the State. Both of them stand on equal footing before the judges and the judges have to perform their

duties on basis of justice only and in this respect the only law which they have to follow is the law laid down by the Quran and *Sunnah*. They can, however, also make use of the precedents of the other jurists of the Islamic Courts of Law and also use their own discretion in interpreting the law according to the fundamental principles of interpretation laid down as well as approved by the "*Imams*" of different sects of Islam.

10. Parliament

Consultation or advice is required in matters relating to administration as well as legislation. The former is available through the Council of Ministers and the latter through the Parliament. Parliament is the body of elected representatives of the people whose main function is to legislate in respect of all affairs of the State. In Parliamentary form of government, the Parliament is considered to be the sovereign whose laws are to be enforced by the Executive as well as followed by the judiciary in doing justice between the people. Neither the Executive nor the Judiciary has any authority to disregard or refuse to follow the law made by the Parliament, unless of course any particular law is *ab-initio* void in which case the democratic countries have given authorities to the Judiciary to declare them as such.

Under the Quranic administration, however, the Parliament has no sovereignty of its own. Sovereignty only vests in Allah the Almighty. The Parliament is merely an institution to legislate on any matters relating to the administration of the State strictly according to the Commands of Allah and the Traditions of the Holy Prophet Mohammad (P.B.U.H). Parliament of an Islamic State has no authority of its own to legislate according to its own wishes or even the wishes of the general public something which is against the Quran and the *Sunnah*.

Membership of the Parliament is meant for taking part in the legislation of laws for the country and as such

it is an important office. But usually it is seen that in the so-called democratic countries this office is particularly thought to be an office of personal profit. Under the system of adult franchise even the most unfit persons get themselves elected as members of the Parliament where they can only sit to enjoy and work for personal motives. Thus the real purpose of forming the Parliament is defeated.

It is, therefore, extremely necessary and particularly for an Islamic country, that only those persons should be allowed to occupy the seats of the Parliament who are really worthy of it. They must be learned in law as well as Quran and *Sunnah.* They must be intelligent, experienced, as well as sufficiently grown up at least not below the age of forty years and must necessarily be from amongst the men. They must be perfect Muslims by faith as well as action. They must bear good moral character and be physically as well as mentally fit to perform the duties of their office.

As regards the seats reserved for the non-Muslims, however, the conditions of religion as well as knowledge of Quran and *Sunnah* may not be necessary. It must however be clearly borne in mind that special privileges claimed by the non-Muslims in deference to their respective ideologies must not violate or transgress the fundamentals of the Islamic Laws.

11. Laws

In Monarchy every word of the ruler has the authority of law, and as such each and every command of his has to be followed by the public. But Monarch himself, being the source of law, is supposed to be above the law. It is generally said that no law is binding on the King. In Democracy every piece of legislation by the Parliament acquires the force of law, and no body can challenge its authenticity or refuse to obey it. In the Islamic State,

however, the position is different. Here no law is to be issued or passed by the ruler or the Parliament, or enforced in any manner in clear disregard to the Commands of Allah and the Traditions of His Prophet Mohammad (P.B.U.H.).

Quran says : whoever judges not by what Allah has revealed, is a disbeliever (5 : 44), wrong-doer (5 : 45) and a transgressor (5 : 47). Quran also says : is it then the judgment of ignorance that they desire? and who is better than Allah to judge for a people who are sure (5 : 50).

These Verses very clearly show that to issue orders against the clear Command of Allah is unbelief, wrong doing, transgression or ignorance, and Allah condemns it. The very purpose of the Islamic State is to enforce the law of Allah. Therefore, the question of legislation against the Commands of Allah does not arise. There is, however, room for legislation in the fields in which no direct or indirect order is given by Allah to meet the need of the time, provided the fundamental spirit of obedience to Allah and His Prophet Mohammad (P.B.U.H.) is maintained.

Quran further says : whatever the Messenger gives you, accept it and whatever he forbids you, abstain from it (59 : 7). This Verse in very clear terms bars any legislation against the Traditions of the Holy Prophet Mohammad (P.B.U.H.) also. This is obviously because as Quran says : the Prophet Mohammad (P.B.U.H.) does not speak out of his own desire, but whatever he says is a revelation to him from Allah (53 : 3-4).

In case of difference of opinion regarding any law being or not being in accordance with the Islamic "*Shari'at*", the final decision shall be through a reference to the Quran and the *Sunnah*. Quran says : if you quarrel about any thing, refer it to Allah and the Messenger, if you believe in Allah and the Last Day. This is best and suitable to achieve the end (4 : 59).

Thus Quran and *Sunnah* are the final authority as regards legislation of the laws in the Islamic State. After the Quran and *Sunnah*, as the leading Muslim jurists say, concensus of the learned i.e. "*Ijma*" and discretion of those in authority i.e. "*Qiyas*" have to work. Thus the sources of legislation in Islam are Quran, *Sunnah, Ijma* and *Qiyas*.

Laws are either fundamental or subsidiary. The first are provided by the Quran itself and there cannot be any alteration or modification in the same. As regards the latter, they are in the nature of byelaws to meet the particular need of the time and the legislature can frame all such laws keeping in view the timely needs but basically maintaining the spirit of the fundamental ideology of the Holy Quran and *Sunnah*.

CHAPTER—4

FORMATION

1. General

Mode of formation of the government, according to the Quranic point of view, as I could understand, is not very material. Quran lays the main emphasis on the purpose of the government and that is enforcement of the Law of Allah on earth, and decision of the disputes between the people as well as management of their affairs in general strictly according to the Commands of Allah.

From the following two Verses of the Holy Quran, however, it appears that formation of the government should also be through consultation. Quran says: believers decide their affairs by counsel among themselves (42 : 38). Quran also tells us that Allah asked the Prophet Mohammad (P.B.U.H.) to consult in important matters (3 : 158).

Thus appointment of the Caliph should also be made by the believers through consultation among themselves. This can particularly be done through election or nomination, and as such both these modes have been approved by the well known Muslim thinkers on Politics.

2. Election

As regards the Greek and Western thinkers who stand for Monarchy or Democracy as a form of government, they

are in favour of election as the only mode of forming the government. Plato in his famous book "The Laws" suggests the formation of a Board of 37 members for Athens through election by the general public, to have the Sovereignty of the State. Thomas Acquinas says that appointment of the King should be through election by the general public, because according to him the King is a representative of the people and his duties are to safeguard the lives and properties of the people and run the administration according to the Constitution. Similarly Marsiglio says that a King must be a representative of and duly elected by the public and he should always be accountable to the public. Machiavelli also suggests the elected King for Italy, because according to him such a King could successfully unite the country and save it from foreign invasions. Jean Bodin, however, suggests Kingship through inheritance because he does not believe in Democracy and he is not in favour of election. John Locke pleads for power to remain in the hands of elected representatives of the public and he does not give power of legislation to the King. Montesquieu suggests a Constitutional Monarch for France. He likes British Constitution which according to him safeguards the rights of the public and guarantees the political and civic liberties of the public and keeps the administration according to the wishes of the people. Rousseau believes in direct form of Democracy and equality. Jeremy Bentham pleads for Unicamera Legislature through adult franchise every year through secret ballot. John Stuart Mill also supports democratic government formed by the people themselves through their elected representatives.

Thus election is recommended as the only mode of formation of the representative government That through election government can be formed, there is no doubt about it, but that the government so formed is always a

representative government in its true sense or that a representative government can only be formed through election, that, according to my own view, is not correct.

Election in its true sense means the free, fair and impartial exercise of the right of vote with clear understanding of it. But in its practical aspect as we painfully witness in many countries these days such an election seems to be a mere political expediency rather than an instrument of governing the country. Even in the countries where the ratio of literacy is sufficiently high, propaganda and wealth play their ugly role, and through political convassing the minds of the masses are changed in favour of candidates of whom the voters at large have no exact or even sufficient knowledge, and with whom they have no close personal contacts. They come to know of their candidates through the press, radio or television, or through the propaganda, publicity and convassing which is basically tainted with personal motives, falsehood as well as political tactics.

Then there are illegal practices, bribery, threats, harassment as well as parsuations to win the majority. Votes are purchased or cast in the name of voters who are actually not present at the polling. Ballot boxes are broken and secrecy of the ballot is disturbed. Real voters are kept aloof from the voting and put to harassment. They are made to vote not for the basic ideology of the State but mostly on basis of provincialism, cast or other personal motives.

In countries where the ratio of literacy is comparatively low, particularly in the villages, the position is still worse. The voters actually do not know what the voting itself means and in what manner the right of vote is to be exercised. Their votes, as such, are generally exploited and used in favour of the candidates with whom the voters are not even acquainted or whom they actually do not want to elect.

3. Right to vote

Right to vote is not allowed to each and every individual of the State. Under the system of adult franchise only the major and sane persons are allowed to vote But for reasons I am of the view that even adult franchise cannot serve the real purpose of election In fact election is meant for choosing the most deserving person or persons to form the government. This can only be possible when the voters themselves really deserve to be the voters. They must have sufficient knowledge of the candidates. They must be fully aware of the importance of the office which the successful candidates are going to hold. They must also know the value of their own vote and cast it with full responsibility, care and caution. Unfortunately under the adult franchise all these elements are not available, and that is the reason that even the illiterate persons who do not even know how to write their own names, and persons who are not at all connected with law and legal institutions are being elected for the Legislative Assemblies or the Parliament, and some times on account of ulterior motives or personal influences they are also made Governors and Ministers Persons who do not know what law is can only sit on the seats of the Parliament just to enjoy, sleep or make noise in order to disturb their opponents or support the motions made by their group leaders or work for personal motives. But they can certainly be of no service for the Nation. The real purpose of election can, therefore, be achieved only through the votes of those who really understand and are able to give opinions in important matters concerning the State administration as well as the making of law. This appears to be the reason that Quran tells us that Allah asks the Prophet Mohammad (P.B.U.H.) to consult in important matters; and that believers, according to Quran, decide their affairs by counsel among themselves. It is important to note that consultation or seeking of

advice can only be from the persons who are really worthy of it i.e. who have sufficient knowledge, experience and understanding of the matters under consultation and who have the ability to give correct advices. No body consults in any matter much less an important one any body who is not fit for it. Thus the only plausible and correct method of election is that it should be through the vote of those who are worthy of giving the opinion relating to the matters concerning the State, and not through the vote of every major and sane person irrespective of his illiteracy or inability to understand things properly. This in fact is a mockery with the State administration and results in going of the State into the hands of unfit and undeserving persons, sometimes such persons who have ideologies altogether different to that of the State itself or even the worst type of individuals who have no character or self-respect or even care for the well-being of the public.

The result, therefore, is that in the election of the ruler of the Islamic State, as well as members of the Council of Ministers and the Parliament, only those persons should have the right of vote who really are worthy of it. Maawardi says that age, wealth or residence in the particular locality are immaterial as qualifications of a voter. The real qualifications are the power to discriminate between virtue and vice, truth and falsehood, deserving and undeserving, goodness of character, intelligence as well as fear of Allah He also says that these qualities are necessary for persons who elect the *Imam* so that the most deserving person may be elected as Head of the Islamic State. Ibn-e-Khaldoon is also of the same view. He says that right of vote for election of the Caliph cannot be given to the general public. Only those persons should be allowed to vote who are worthy of giving the opinion in matters relating to the administration and management of the State.

4. Nomination

Thus election through the vote of able persons, and not through adult franchise, is the correct mode of the formation of government. But as I have already said election has not been the only mode of forming a good government. The other mode, of course, as adopted by the first Caliph of the Holy Prophet Mohammad (P.B U.H.) as well as approved by great Muslim thinkers, is through nomination. Maawardi says that there are two modes of election of the Caliph, one through the vote of able persons and second through nomination by previous Caliph.

As regards the first mode, Maawardi is of the view that it is not necessary that persons worthy of opinion from each and every town, city or village of the State should take part in the voting. It is enough if the persons present in the capital elect the Caliph and then persons all over the country accept him as their ruler. In the case of election of our first Caliph Abu Bakr, we find that only those persons who were present at the spot elected him, and the entire Nation accepted him as their Caliph. The second Caliph Umar was nominated by the first Caliph Abu Bakr, and the entire Nation accepted him as such. Umar nominated six persons to elect as Caliph, after him, any one from amongst themselves, and accordingly Usman was elected by consent of the other five, and the entire Nation agreed to his Caliphate. Caliph can also be elected by the opinion of only one worthy person. This we find in the case of our fourth Caliph Ali who was elected to high office of Caliphate on the initiative of the Prophet's (P.B.U.H.) uncle Abbas only and then all persons accepted him as the Caliph.

Ibn-e-Khuldoon says that the general public should have no concern with the election of the Caliph. They have simply to obey the Caliph. Caliph is the trustee or the guardian of the nation, and he has confidence of the

people. He as such has the right as well as ability to nominate his successor any person whom he finds fit for this office irrespective of his tribe or family.

The system of nomination has been adopted by the early Caliphs of the Islamic State as well as approved by the great Muslim thinkers as a mode of appointment of the Caliph, and even today I have no hesitation in supporting this view provided there is an Abu Bakr, or an Umar or an Ali present in any Islamic State to nominate or to be nominated as a Caliph, and provided also that there is enforcement of the law of Allah in its true sense, otherwise not. I cannot plead for the right of nomination by or in favour of those who merely pretend to be Muslims although at heart they are not, because Quran declares them to be hypocrites, or who claim to be Muslims by faith but act according to the non-Muslims, because Quran declares them to be the wrong-doers; or who reject faith after accepting it, because Quran declares them to be *Murtad*; or who believe in more than one God or refuse to accept the faith in Allah the Almighty, because Quran declares them to be the sharers or disbelievers. I cannot also plead for this right in favour of those who are drunkards, adulterers, gamblers, liers, propagandists, dishonest, selfish, goondas and vagabonds.

I do not support the idea of nomination at all, because it ultimately proves to be most unsafe and sooner or later results in Monarchy through inheritance irrespective of the ability and character of the person who gets the rule in this manner. It was but for this method of appointment of the Caliph, I have no doubt, that the unfortunate incident of *Karbala* took place in the history of Islam, in which the sacred blood of the worthy descendants of the Prophet Mohammad (P.B.U.H.) himself was shed by those who thought Caliphate to be their own inheritable ancestral property.

5. Final view

The only safe and sound method, therefore, for appointment of the Caliph or the ruler of the Islamic State is election through the vote of persons worthy of giving the opinion in matters relating to the administration of the State. This method I also suggest for election in respect of membership to the Parliament. As regards election of the Prime Minister or appointment of the Ministers this is usually done by the members of the Parliament and the Prime Minister respectively under the advice of the Head of the State and the public has nothing to do with it. The general public is only concerned with the election of the Head of the State and members of the Parliament and both these being the most important offices of the country only those persons should be allowed to vote who are really fit for it. The necessary qualifications for a voter which I want to suggest as follows relate to age, ability, education, religion and character.

The minimum age limit should be 35 years, because earlier to it, in my opinion, it is only in rare cases that persons acquire sufficient ability, knowledge and experience to give opinion in matters relating to the State administration. Above this age a man generally becomes capable of forming definite opinions about the affairs of life and starts taking interest in the political developments in, as well as outside, the country.

By ability I mean the physical as well as mental health, experience, knowledge and intelligence. Health of body implies psychological soundness as well as completeness of senses. Thus persons who are physically sick, infirm, weak, deaf, dumb, blind, idiot dull, insane, inexperienced and illiterate and having no knowledge of the matters relating to the State and its administration as well as devoid of understanding should not be allowed to vote.

The third necessary qualification that I suggest is of education. The voters must be Matriculate or of equivalent qualification or at least duly qualified from any recognised "*Darul Uloom*" or religious institution. Minimum education to this extent is necessary so that the voter must have the knowledge of the importance of the office for which he is voting and also to know the value of his own vote.

For election of the ruler of the Islamic State as well as members of the Parliament only the Muslims should have the right to vote. Non-Muslims can, however, have the right to vote in respect of the seats reserved for them in the Parliament. Condition of religion, I think, is necessary because according to Quran consultation in matters concerning the believers is between the believers themselves, and that is but natural. Only the believers are in a better position to judge whether a particular candidate is or is not fit for the office of their Caliphate from the Islamic point of view. In this way we can also avoid the danger of election of an unsuitable person who can otherwise get himself elected even on the minority vote of the believers supported by the vote of the non-believers.

The last qualification i. e. character is equally important. The fundemental duty of the ruler of the Islamic State is to enjoin the good and forbid the evil. This he can do provided he himself is a man of good moral character. The drunkards, adulterers, liers, decoits, dishonest and deceitful persons can never be supposed to remove these evils from the society. They can come in power only to drink and dance. There is no doubt about it that one who wants others not to drink wine or commit adultery, should himself first abstain from doing so. It is a matter of common understanding that the character of the ruler influences the public to a great extent. Therefore, the person elected for the high office

of Caliphate or membership of the Cabinet or of the Parliament must necessarily bear good moral character.

For electing a man of good character, it is but natural that the persons who elect must also be of good character. It is impossible to believe that persons of bad characters will elect the pious and the noble ones as the rulers of their State. In order to continue with their life of enjoyment, they will try their best to avoid the success of such persons outright. Whenever they will sit together counselling amongst themselves in matters of election, they will say to each other; friends! be careful, the "*Mullas*" on the other side may not win, otherwise be sure your cups of wine are broken and your life of enjoyment is gone.

6. Periodical elections

General elections are usually held in democratic countries after a particular period of time, in which representatives are elected afresh and new regime takes over the charge from the old one. Some times the same persons are re-elected and continue in power. The purpose of periodical elections is that the public may have a chance to review the working of their representatives and re-elect them if they are working satisfactorily or unseat them by electing fresh and better candidates if they have not worked properly. Thus the representatives always remain vigillent and do not work against the interest of the public on account of the sword of the next election which always remains hanging over their heads.

No doubt the underlying idea of periodical elections is very appealing to reason, but the difficulty is that it is never or at best exceptionally achieved. Generally it is seen that the man already in power wins the election against the one who is not in power unless of course there is country-wide hatered or disgust against him. There will hardly be any instance in the political world of the

defeat in election of a man already in power. The change only takes place when the man in power does not take part in the fresh elections.

Then, elections require huge expenses. Crores of rupees are being spent by the government as well as the candidates on elections after every three, four or five years, and if there is no change in the regime or the change results in going of the country in still worse hands, the entire money as well as labour spent proves to be a waste. Then, there is litigation between the candidates regarding the election disputes which continues some times till the next election, and during this period the position of those in office remains unsettled throughout. There is also disturbance of the public peace and unnecessary expense of physical as well as mental energy. During the election days, usually the comfort of day and night of the public at large is disturbed, business is held up and usual affairs of life are interrupted. Group rivalries and conflicts prevail and some times even murders are committed. Further, on the end of each period there is threat to the fundamental policies of the government as regards internal as well as external affairs. If there is a change, then the policies of the previous regime remain incomplete and the projects started thereunder result in suspension, with the result that all money and labour spent by the previous regime to materialise its policies prove to be a mere waste.

As regards the Islamic State, the fundamental policy of the government is to remain one and the same i. e. enforcement of the Law of Allah and management of the affairs according to the Traditions of the Holy Prophet Mohammad (P.B U.H.). For this basic purpose, there is no need to adopt the system of periodical elections and waste money and labour of the State as well as the people.

So far as the person elected is working according to the Quran and *Sunnah* and is otherwise fit for the office

physically, mentally as well as morally, he should be allowed to continue in office, and all believers must obey him. But as soon as he starts disobeying or disregarding the Quran or *Sunnah* or otherwise becomes unfit on account of physical, mental or moral defects, he must be immediately removed from the office and unseated forthwith. There is no reason why he should, as of right or through force or custom, be allowed to remain in office for any particular period inspite of his unfitness for the office. The sacred seat of Caliphate or Ruler of the Islamic State must not be allowed to remain even for a moment under any body who is or becomes unworthy of it. Thus what I want to suggest is that the election of the Caliph or Ruler of the Islamic State should be held only is case of death, resignation, retirement or removal of the previous Caliph from his office, and not on periodical basis. But the question will be as to how to remove the Caliph from his office? This can of course be done by the Parliament through a simple majority vote on account of any disqualification or unfitness of the Caliph on account of physical, mental or moral disability or inability or acting against the Commands of Allah and the Traditions of the Prophet Mohammad (P.B.U.H.) or neglect of duty towards the general public or solidarity of the State. As soon as the no-confidence vote is passed by the Parliament, the ruler should cease to be the ruler and the Chief Justice of the State should take over the charge to officiate till the next ruler is elected. Similarly in case of death, retirement or resignation of the ruler the Chief Justice should officiate till election of a new Caliph.

As regards membership of the Parliament, here also I am of the view that the system of periodical elections is of no real merit. Election to the seat of the Parliament should also be in case of death, retirement, resignation or

removal of the member. Removal from the seat should be through the simple majority vote of the Parliament, on account of physical or mental unfitness, immorality, acting against the Commands of Allah and the Traditions of the Prophet Mohammad (P.B.U.H.) or disregarding the well-being of the public and solidarity of the State or any like reason. Unless a member dies, resigns or is removed from the seat, or the entire Parliament is dissolved, he should be allowed to continue in office.

If the Parliament passes any law that is against the Fundamental Law of Quran or the Traditions of the Holy Prophet Mohammad (P.B.U.H) or acts against the solidarity of the State, or does not perform its duties properly or becomes unable to function at all, the Caliph or the Head of the Islamic State should have the power to dissolve it and in that event a new Parliament should be formed through the vote of general public.

7. Ladies as candidates and Voters

The modern Societies allow ladies to be candidates as well as voters in the election for the Parliament as well as the Head of the State. But excepting mere modernity there appears to be nothing of real merit, necessity or importance in it. In fact by nature the scope of activities for men is different from that of the women. While the fundamental purpose and duties of women are maintenance of the houses, continuation of the human race, up-bringing of the children, and household services to their family men, the field of activities for men are totally outside the boundary marks of the family houses. They have to work in the fields to grow the crop, undertake business enterprises, earn livelihood, fight against the enemies for the safety of their country, and so on. Just as a man cannot be expected, except in exceptional circumstances, to cook the food, look after the children and maintain the household affairs, similarly a woman cannot

be supposed to also work in the fields, offices, factories and mills as well as take part in public affairs of running the State. The transgression of one in the field of activity meant for the other undoubtedly results in unnecessary and serious complications for each other as well as for the Society as a whole.

Whatever may be the point of view of others, Muslims have to look, for all of their activities, into the Commands of Allah contained in the Holy Quran and the Traditions of the Holy Prophet Mohammad (P.B.U.H.). People say that women are equal and they should be allowed to work shoulder to shoulder with men. Under this ideology they have brought women in offices, mills and factories as well as Houses of the Parliament, Cabinets of the government and so on. Thus they have allowed them what they call equality and have done justice to them at par with men. Earlier, according to them, the men exploited and crushed the women in all respects. But if we examine this view a bit closely it appears that basically it is nothing but merely a way to satisfy the lust. Woman is but a mere toy in the hands of man to play with, and inspite of all her wittiness and wisdom, she has to remain within the boundary marks of man's desire. Man is always desirous of enjoying the company of woman, and the more the field of her activity is expanded, the more are there the chances for him to satisfy his inclinations towards her. If a woman remains confined within the four walls of her own house, the man has least chances of mixing up with ladies of different families and enjoying their company.

Muslims who think that if they allow their ladies to join hands with them in public affairs, their strength will be doubled, should also for a minute recollect that there was a time when their Prophet Mohammad (P.B.U.H.) was all alone working for Islam, but he never allowed his

own wife Khadija, although she was of much advance age and experience, to work with him in the public, or convass for Islam amongst the men, or deliver any lecture before the public, or stand shoulder to shoulder with him when he was all alone in facing the threats of his dead enemies. Throughout his life the Prophet Muhammad (P.B.U.H.) and after him his worthy Caliphs never allowed any woman to take part in any public affair or matter relating to the State administration or warfare by exposing herself to the public. If it is correct to say that there is need to allow women to take part in the public affairs shoulder to shoulder with men, then the most appropriate time for it at least in the history of Islam was the time when Muslims were very few in number, surrounded by enemies from all round; and if there was no need for them at that time to bring their ladies in public, then, I have no doubt to say, there can never be such a need particularly for the Muslims even today.

Thus the nature of their physical as well as mental constitution, sentimental set-up of their feelings as well as the purpose of their creation, all make it clear that women should not be dragged into public affairs including official or manual engagements. They must be allowed to remain with comfort and ease within their own houses and perform the onerous duties that nature has already entrusted them with.

For the Muslim women particularly there are the Commands of Allah that they should not expose themselves to public, that they should talk with such voice as may not attract the strangers to sex, that they should come out of their houses under the veil, that they should keep their gaze down, and so on. I am totally unable to understand how can a Muslim woman, who obeys these Commands of Allah, take part in the public affairs, become member of the Parliament or ruler of the country, vote in the elections, or even work in offices, mills and

factories, unless of course she violates the Commands of Allah, and the violation of the Commands of Allah means nothing but destruction of the life as a whole.

8. Candidature

Quran says that believers decide their affairs by counsel among themselves. Thus it is for the believers themselves to decide who should be their ruler. No body is supposed to offer himself as a candidate for the office. This is rather condemned by Quran which says that the abode of the Hereafter is for those who have no desire to exalt themselves in the earth nor to make mischief (28 : 83).

In almost every law of election made by the human beings, the requirement is that the candidate should be proposed and seconded by others, which means that on principle every law of election is based on the same ideology that candidates should not of their own offer themselves, rather they should be proposed by others. But this is in theory only. In actual practice the candidate himself comes forward, offers himself as the most fit person for the particular seat, gets his name proposed as well as seconded by his own friends and well-wishers and then through propaganda and publicity convasses for his own support, and by false promises, expense of money and all other possible fair or fowl means tries his best to get himself elected. Why? Merely because there is gain in it. Under the pretention of service to the people there is really the service to ones own ultimate ends as well as help to the friends and well-wishres. There is clear motive of earning the wealth and exploitation of the office for ones own personal gain.

As regards the Islamic Caliphate or any other office of public importance there is no such thing available. Here the man has to sacrifice all comforts of his days and nights. When people sleep during the nights he

makes rounds through the streets of the city to know if there is any body hungry, sick or in need of help. When soldiers are in the battle field fighting against the enemy, he goes to their houses for supply of necessities of life to their families. And as for himself, he lives on pieces of dry bread, wears rough clothes, sleeps on the ground, takes from the government treasury only so much as can hardly suffice for the daily needs of an ordinary man of the State. He is no doubt the Head of the State, but he has no "State Drive" to move about, no "Body-Guards" for safety, no palaces to reside, and no item of pomp and show of any sort. His life is nothing more than that of the commonest man of the State, rather lesser than that. He merely serves and not rules and, therefore, whatever he does is real service to the nation.

One can very well understand that for such an office no body will be available to come forward, offer himself as a candidate, and do his level best to become successful in getting it. Such an office is really thrust upon any body by others whom they think fit for it. This is the reason that all that we find in the system of the so-called Democracy as regards candidature is basically un-Islamic. The Islamic way is only this that the believers should themselves decide who should be their ruler and then offer him that office. If there are two or more such persons proposed by different groups of the believers, there should be election and whoever is elected by the majority vote should be made the Caliph.

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BOOK—VI

DUTIES OF THE GOVERNMENT

SYNOPSIS

Education, Justice, Peace and War

DUTIES OF THE GOVERNMENT

Duties of the government consist in the purpose of government, because it is really the purpose which determines the duties, and the purpose of the Islamic government, as I have already mentioned, is: (1) keeping up of prayer and payment of the poor-rate, (2) enjoining the good and forbidding the evil, (3) doing justice and equity, and (4) maintaining peace and order.

Prayer and poor-rate have already been dealt with in detail in Book II. As regards enjoining of the good and forbidding of the evil, much has been said under Morality in Book III as well as in Book V. Something, however, remains to be said regarding education which is the most effective and important mode of enjoining the good and forbidding the evil. Similarly although references have already been made to the Quranic Verses and Sayings of the Holy Prophet Mohammad (P.B.U.H.) in Book II as well as in Book V with regard to justice and equity, yet it requires further and a bit detailed study to explain the fundamental principles and the purpose underlying justice and equity as laid down by Quran. Maintenance of peace and order is also an elaborate subject which should be dealt with in detail. In the following discussion I will endeavour to bring out in brief the salient features of the Quranic teachings relating to Education, Justice, Peace and War.

CHAPTER - I

EDUCATION

Education plays the basic role in framing the minds of the people in any respect. Through education one can be moulded as a pious or converted as an accomplished rogue. In order to enjoin the good and forbid the evil, education is undoubtedly the most effective medium. From the very beginning children ought to be given education in such a manner that they may imbibe a love for the good and abhor for the evil. It is therefore incumbent that the entire system of education in the Islamic State must have its foundation on the fundamental ideology of the Holy Quran and the Traditions of the Holy Prophet Mohammad (P.B.U.H.) which are the main fountain head of all blessings and the most formidable pillars of moral and spiritual edifice. In fact in order to invite humanity to the path of Islam, Allah has also adopted the mode of education through His Prophet Mohammad (P.B.U.H.). The very purpose of sending the Prophet Mohammad (P.B.U.H.) (3 : 164), as Quran tells us, is to teach the Book and Wisdom and purify (2 : 151). Quran tells us that Prophet Abraham prayed to God for raising a Prophet from his descendants to teach the Book and Wisdom and purify the men (2 : 129). The divine answer to the prayer of Prophet Abraham was evidently the coming of Prophet

Mohammad (P.B.U.H.). The Book referred to is the Holy Quran, Wisdom envisages all philosophical, scientific as well as technological learning, and Purification consists in the practical aspect of knowledge, because all that one learns must also be acted upon if the blessings are to continue unabated. Thus the three-fold task of the Prophet Mohammad (P.B.U.H.) was to: (i) teach the Holy Quran, (ii) arrange for wordly education, and (iii) put into actual practice all that was being taught. The very first revelation to the Prophet Mohammad (P.B.U.H.) was "to read" (96 : 1) and in the same revelation it was also affirmed that Allah taught knowledge to man through the pen (i. e. writing) (96 : 4) It is thus clear that "reading" and "writing" which in fact are the basic means to acquire knowledge, are adopted as fundamental means to propagate Islam as well. This is also confirmed from another Command of Allah in which it is said that a party from amongst all groups of the believers should come to the Prophet Mohammad (P.B.U.H.) to obtain understanding in Religion and then go back to teach the same to others (9 : 122). Hence education is the most fundamental and basic means of teaching the people what is good and what is bad according to Quran.

This appears to be the reason that the very first thing that Islam has ordained is the utterance of "*Azaan*" in both the ears of the child within moments after its birth. Thus the first and foremost thing that is conveyed to the mind of a child through its ears is that Allah is Great, Allah is One, Mohammad (P.B.U.H.) is His Prophet, and then there is a call to come for prayer and for success. Thus the very first education that Islam provides for the human beings on entering into the life of this world relates to the Greatness and Oneness of Allah, Prophethood of Mohammad (P.B.U.H.), importance of "*Salaat*", and mode of achieving the success of life.

This really is the Manifesto of his entire life. By telling him that Allah is Great, the greatness of every thing else is relegated to secondary and transient level, and by telling that Allah is One, the so-called exalted position of godhood of all man-made gods and deities is reduced to naught. By telling him that Mohammad (P.B.U.H.) is the Prophet of Allah, all modes of passing the life except the one provided by Allah through him stand rejected. By asking him to come to prayer, all systems of worship other than "*Salat*" are superseded. Finally by telling him to come for success, it is to make clear that success of the life in fact consists in obedience to Allah and His Prophet Mohammad (P.B.U.H.) and not through self devised extraneous practices.

This is really the Manifesto of the Islamic way of life and, therefore, it is necessary that from the very beginning education of the children should also be based on this Manifesto. The purpose of education for a Muslim should be to make his faith in Allah, His Prophets, His Angles, His Books and the Day of Judgment more and more firm, make him the most obedient servant of Allah, create in him the fear of Allah alone, and make him fearless as regards all other powers and authorities, teach him to offer prayer as mandated by Quran and achieve the success of life in the sense it is laid down by Allah Himself through the word and life of His Prophet Mohammad (P.B.U.H.).

Any system of education that does not proceed on this Manifesto is not an Islamic way of education. It can make a man modern, uptodate, philosopher, doctor, engineer, politician, scholar, scientist, technician and so on, but not a Muslim in its true sense

Islam never discourages the worldy education. It rather encourages it. The Prophet Mohammed (P.B.U.H.) very clearly and most emphatically says that acquisition of knowledge is obligatory for every male and female and

asks them to search knowledge even though it be in China meaning thereby even the remotest corner of the world, and seek it from the cradle to the grave. He himself made arrangements for education of Muslim children in Madina, and accepted as ransom from the educated non-believers for the release of each of their captives of war and the slaves, the teaching of one Muslim child. There are many Traditions of the Holy Prophet (P.B.U.H) which prove the importance and need of knowledge as well as respect for the scholar. He delares the ink of scholar to be more valuable than the blood of the martyr. He says that sitting in the company of the learned for a while is better then sincere prayers of several years, and that death of a scholar is death of the universe.

Then Quran repeatedly asks people to study natural phenomena, to look at the sun, moon and stars, see the ocean and rivers, watch the growth and decay of plants, animals and man himself, ponder over the changes of day and night, seasons and climatic conditions, think of the purpose as well beginning and end of life in this world, and so on.

All this is with a view to teach the men to realise the existence of Allah, believe in Him and obey His Commands, comprehend the purpose of his own creation and be conscious of the end of his life, and endeavour to achieve its success in its ultimate sense. It can never be the intention of teaching to make the Muslims subordinate to and followers of the idolators, unbelievers or those who have been condemned or cursed for their misdeeds in the history of mankind. It can never be the intention of asking the believers to study Philosophy, Science and Technology, merely to forsake their own manners, style, fashion and way of life and adopt, instead, those of the Christians and Jews, or to blindly follow their policies in every walk of life. In fact the only manner, style or

way of life that a Muslim is supposed to follow is that of the Prophet Mohammad (P.B.U.H.), and accordingly the policies which the Muslims are expected to follow in all personal as well as public affairs are the same as adopted by the Prophet (P.B.U.H.) himself. They should learn and continue increasing their knowledge in every respect in order to understand the realities of nature and also to serve the mankind. But the increase in their knowledge must not be instrumental to decrease their faith in Allah or come in their way of obedience to the Commands of Allah and His Prophet Mohammad (P.B.U.H.), rather it should make their heart and soul more and more firm over what Allah and his Prophet (P.B.U.H.) have laid down for them.

In order to proceed with education with this fundamental ideology, Muslims should review their educational policies if they are in this respect merely following blindly what the Jews and Christians or the non-believers have laid down. In my opinion the teaching of Quran and *Sunnah* must be compulsory for every student right from the preliminary stage upto the final courses of study provided for them. At the start, however, for the first four years of his life a child must be detained at home to enjoy the blessings of freedom of movement with necessary food to eat and allowed to play and remain happy so that his physical growth may be sound. During this period the elder members of the family should teach the child through short absorbing accounts relating to the deeds of greatness of the ancestors in order to create in him the interest of greatness, courage and knowledge.

During the age of four to six years the child should be taught the Holy Quran and preliminaries of the Islamic faith and prayers. From seven to eighteen years of age there should be education of the primary as well as secondary courses in which along with Quran and *Sunnah* other subjects of Art, Science and Technology should

also be taught to the child. To this extent education should be uniform and compulsory for all students. On qualifying the Secondary Examinations, there should be a test for higher education. This test should be to strictly determine the aptitude and capability of the student for further education in suitable profession. In this respect no favour or partiality of any kind should be allowed, and the character, standard, aptitude and record of previous education of the child should be fully taken into consideration. Only those students who are really sharp, studious, deserving and desirious of further education should be allowed to take admissions in the Colleges strictly according to their aptitude and capabilities. Students who do not come upto the requisite standard should not be allowed admissions in the colleges at all. They may be selected for Military or Police Training or other Professional job, commensurate to their intelligence and capability.

After four years of college education or on completing the college courses there should be a further test for entering into the super-high or university education in which education should be on specialised pattern i.e. students will specialise in any particular subject they are fit for. This test should also be very strict in the sense that only those students should be allowed to enter into the university education who are really intelligent, scholarly as well as deserving. In this respect their character, aptitude, capabilities and previous record of education should be fully considered. Students who do not prove to be fit for the university education should not be allowed to enter the Universities in any manner. They may, however, be selected for other technical jobs or advised to adopt any profession or vocation they like.

Then education, as I have already stated, must necessarily proceed throughout supplemented with expansion of the knowledge of Quran and *Sunnah* and in the higher

studies even *Fiqah* and *Tafseer* should be taught to the students. Arrangements should be made throughout the courses of study to facilitate and induce the students to offer their prayers, regularly keep fasts and obey the Commands of Allah and His Prophet Mohammad (P.B.U.H.) in all activities of their life and thus develop good moral character. For this purpose it is also necessary to maintain the supremacy, integrity, obedience to and dominance of the teachers who should have full authority to scold the students if they mis-behave and even expel them from the Institutions if they do not obey their teachers, and persistently refuse to show any improvement in their behaviour.

There should be no political or immoral activities including film shows, dramas, etc., in any educational institution, and no political leader should be allowed to enter the institution to lecture on any political issue or canvass amongst the students to exhort them for support and disturb their education. The students should be warned to strictly confine their activities to educational and literary engagements only, or face deterrent punitive steps in case of defiance or default.

It is also necessary that special care be taken in the appointment of teachers. In this repect their family back-ground, character, knowledge, calibre, views and personality should be the main criteria for consideration. Teachers for the Muslim students should primarily be from amongst the Muslims, and they should follow the Islamic way of life so that the students may not find a bad example in them which may deviate them from the path of Islam. In this respect the manner, style, fashion, dress and over-all way of life of the teachers must be kept within the limits provided by Islam for the Muslims at large. Nothing involving or encouraging bad character should be allowed to come in contact with the students in any educational institution. It is also necessary that

after primary education there should be completely separate arrangement for the education of the boys and girls. Special care should be taken to see that young girls come to their institutions in strict "*purdah*", and observe the principles which Quran and *Sunnah* have laid down for development of good moral character in them.

Before parting with this chapter it also need be mentioned that teachers should be very well paid so that their lives may be completely free from worries particularly of providing accommodation, medical aid and sustinance for their dependants. Teachers play important and fundamental role in making the young generation and therefore it is absolutely necessary that they should enjoy a calm, happy and respectable life in the society at large. The unfortunate result of not giving the due, respectable and high status to the teachers they deserve is nothing but destruction of the educational environment and ultimately degradation of the calibre as well as character of the students in general.

CHAPTER—2

JUSTICE

1. Meaning

Justice as defined by Aristotle in his famous book "Republica" means either what is lawful, or what is fair and equal. He accordingly divides justice into distributive and remedial. The first consists in distribution of honour and wealth among the citizens and works according to the ratio of merit of the particular society in question, while in the second the law looks to the nature of injury, and attempts to restore the equality that existed before the wrong.

Thus justice is based on a two-fold ideology in that every body should get what his right is, and that every wrong should be properly remedied. But right as well as remedy both have reference to law, and accordingly justice consists in determination of the rights and remedies as the law provides.

Law, as defined by Salmond in his book "Jurisprudence" means the body of principles recognized and applied by the State in the administration of justice. It is an ordinance of reason for the common good, made by one who has the care of the community, and promulgated. Thus in Monarchy every order issued by the

ruler and in Democracy every legislation made by the Parliament as well as every Ordinance or order issued or rule made by the man in authority comes within the domain of law.

Justice no doubt is conformity with law. But law itself may be just or unjust or good or bad. In order to determine whether a law is valid or void, one has to refer back to the authority by or under which it is made, and the ultimate authority, according to the thinkers on Jurisprudence, in this respect, is the Law of Nature. Thomas Acquinas emphasises that man's intellect and free will are the closest image of God in the material universe. The Eternal Law governs the world through the Will of God and according to His Wisdom. For the humanity, this Eternal Law becomes the Natural Moral Law, the basic rule being : act in conformity with your moral nature. Thus the Positive Law should not be in conflict with the Natural Law, otherwise it will not bind the conscience of the subject. Thus law is reason and not the mere arbitrary whim of the ruler.

2. Islamic View

But then what is the Natural Law and what is the ultimate source of it ? In its material sense the source of law is the will of the State manifested in Statutes and decisions of the courts of law. In other words it means that the source of law is Sovereignty. But Sovereignty over the entire universe, according to Quran, vests in Allah. Therefore the source of Natural Law which in fact is the Universal Law, is Allah the Almighty, and accordingly a law, in order to be a good, valid and just law, must be in conformity with the Command of Allah. It is for this reason that Quran says : whoever judges not by what Allah has revealed is a disbeliever (5 : 44), wrong-doer (5 : 45) and transgressor (4 : 47). The very purpose of sending the Prophet Mohammad (P.B.U.H.) and the Book,

says Allah, is that men may conduct themselves with equity (57 : 25). Allah says to the Prophet Mohammad (P.B.U.H.) : surely We have revealed to thee with truth so that thou mayest judge between the people by means of what Allah has taught thee (4 : 105) and, judge between the people by what Allah has revealed (5 : 48).

Thus justice, according to the Islamic conception, is determination of the rights and remedies according to the Commands of Allah, and not the law of man, unless of course the latter is itself in conformity with the former, and derives its authority from the same.

Next to the Command of Allah is the Tradition of the Holy Prophet Mohammad (P.B.U.H.). Quran says : whatever the Messenger gives you, accept it, and whatever he forbids you, abstain from it (59 : 7). According to Quran the very test of faith is that the believers should make the Prophet Mohammad (P.B.U.H.) as their judge of what is in dispute between them, and find not any straitness in their hearts regarding that which he decides and submit with full submission (4 : 65). This is obvious because the Prophet Mohammad (P.B.U.H.) does not speak out of his own desire, but whatever he says is a revelation to him from Allah (53 : 3-4).

3. Fundamental Principles of Islamic View

Thus the first and foremost principle of justice, in the Islamic sense, is that justice should be in strict conformity with the Commands of Allah and Traditions of His Prophet Mohammad (P.B.U.H.), which are and must always be regarded as the final authority in all cases including any difference of opinion with regard to the validity of any particular law itself (4 : 59).

The second fundamental principle of justice in Islam is that there should be no discrimination between a Muslim and a non-Muslim in doing justice to them. Quran says : Allah Commands you to make over the trusts

to those worthy of them, and that when you judge between the people, judge with justice (4 : 58) and, judge between people by what Allah has taught thee, and be not one pleading the cause of the dishonest (4 : 105). The occasion of the revelation of this last Verse of the Holy Quran was admittedly a dispute between a Jew and a Muslim, Ta'mah Ibn-Ubairiq, who himself stole a coat of mail and accused the Jew of theft. The Prophet Mohammad (P.B.U.H.) notwithstanding open conflict with the Jews gave decision in favour of the Jew. Quran says : contend not on behalf of those, who act unfaithfully to their souls; surely Allah loves not him who is treacherous, sinful (4 : 107). Quran further says : judge between them by what Allah has revealed, and follow not their low desires, turning away from the truth that has come to thee (5 : 58).

There should also be no discrimination of friend and foe or rich and poor. Quran says : O' you who believe, be maintainers of justice, become witness for Allah, even though it be against your own selves or your parents or near relatives, whether he be rich or poor; Allah has a better right over them both; so follow not your low desires, lest you should deviate; and if you distort or turn away from truth, surely Allah is ever aware of what you do (4 : 135); and, when you speak, be just, though it be against a relative (6 : 153). Allah asked the Prophet Mohammad (P.B.U.H.) to say ; my Lord enjoins justice (7 : 29).

There is also no discrimination between the ruler and the ruled in the Islamic State in its strict sense. In an Islamic State all stand on same footing before the court of law. Under the Islamic system of judiciary the Head of the State or any official of the government, of whatever rank he may be, has no privilege of any sort whatsoever. He can sue as well as be sued, and he cannot claim any immunity from court appearance,

and when he appears before the court of law, he stands side by side to his opponent. There are innumerable instances that can be quoted from the period of early Caliphs as well as from the History of Muslim Monarchs and Kings, who when summoned by the court of Law, appeared before them and answered the claims made against them by other persons of the State.

The third fundamental principle is that justice is to be done on evidence. If there is no evidence brought before the court in the prescribed manner, no decision can be given on any matter even though it may be factually correct. But when proper evidence comes before the court, it has no option but to give judgment on it according to law.

4. Evidence

Evidence can be direct as well as indirect or circumstancial. Direct evidence may further be written documents signed by the parties and attested by at least two witnesses (2 : 282), or oral evidence of four eye-witnesses in case of a charge of adultery (24 : 4, 13– 4 : 15), and two witnesses in any other case (5 : 106-107). Female witnesses should be two for one male witness (2 : 282). Judgment can also be delivered on circumstancial evidence (12 : 26-28). Witnesses are to take oath before they depose (5 : 107). Quran says that the witnesses must not refuse when they are summoned (2 : 282); and, that no harm should be done to the witnesses (2 : 282). It Commands the believers to become witness for Allah, even though it be against your own selves or your parents or near relatives, whether he be rich or poor (4 : 135); and, be just when you speak though it be against a relative (6 : 153).

In case of accusation of adultery by a husband against his wife, if there is no other witness available, the husband may himself testify four times, bearing Allah to witness,

that he is of those who speak the truth, and the fifth time that the curse of Allah be on him, if he is of those who lie (24 : 6-7). The punishment can however be averted from the wife if she takes a counter oath saying four times, bearing Allah to witness, that he is of those who lie; and the fifth time that the wrath of Allah be on her, if he is of those who speak the truth (24 : 8-9).

5. Arbitration

Quran lays down that disputes can also be decided through arbitration which requires that at least one arbitrator should be appointed for each party and the award given by the arbitrators must be accepted as binding on the parties and is to be given effect to by the court of Law. Thus in case of dispute between the husband and the wife, Quran says; if you fear breach between the two, appoint an arbitrator from his people and another from her people. If they both desire agreemgnt, Allah will effect harmoney between them (4 : 35). In the Tafsir-al-Kabir, Iman Razi has quoted an instance regarding Ali's decision in a case of breach, in which the husband was told in plain words that he must abide by the judgment of the arbitrators appointed under this Verse of the Holy Quran.

6. Debts and their recovery

Quran says : when you contract a debt for a fixed time, write it down. And let the scribe write it down between you with fairness; nor should the scribe refuse to write as Allah has taught him, so let him write. And let him who owes the debt dictate, and he should observe his duty to Allah, his Lord, and not deminish any thing from it. But if he who owes the debt is unsound in understanding or weak, or if he is not able to dictate himself, let his guardian dictate with fairness. And call to witness from among your men, two witnesses, but if there are not two men, then one man and two women

from among those whom you choose to be witnesses, so that if one of the two (women) errs, the one may remind the other. And the witnesses must not refuse when they are summoned. And be not averse to writing it whether it is small or large along with the time of its falling due. This is more equitable in the sight of Allah, and makes the testimony surer and the best way to keep away from doubts. But when it is ready merchandise which you give and take among yourselves from hand to hand, there is no blame on you in not writing it down. And have witnesses when you sell to another. And let no harm be done to the scribe or the witnesses. An if you do, then surely it is a transgression on your part (2 : 282). And if you are on a journey and you cannot find a scribe, a security may be taken into possession. But if one of you trust another, then he who is trusted should deliver his trust, and let him keep his duty to Allah, his Lord. And conceal not testimony. And whoever conceals it, his heart is surely sinful (2 : 283).

From these elaborate Commands of Allah it is clear that : (1) all transactions involving future rights and liabilities of the parties must be in writing, signed by the parties and attested by at least two witnesses, (2) ready merchandise subject to delivery from hand to hand need not be in writing, thus day to day purchases that we make of articles and commodities and goods of daily use in the routine maner all come under this exception, (3) transactions can be entered into by the guardians on behalf of the minors and disabled persons, (4) in case of female witnesses, they must be two for one male, (5) documents should be written on dictation of the person made liable to the obligation, and he should dictate with all fairness, (6) no harm should be done to the scribe or the witnesses, (7) security can be taken if writing of the document is not possible in any case or the lender does not trust the debtor, (8) the

lender should keep the property taken in possession as a security and return it to its owner according to the terms of the agreement. The jurists have held that the lender can also make use of the property kept in security. Thus land mortgaged for a debt can be cultivated and house property can be rented or used for self residence. This is also made clear from a Saying of the Holy Prophet Mohammad (P.B.U.H.). He Says: mortgaged animal may be used for riding, when it is mortgaged, on account of what has been spent on it, and the milk of a milch animal may be taken when it is mortgaged, and expenditure shall be borne by him who rides the animal or drinks the milk (Bukhari 48 : 4).

As regards the recovery of debts, Quran gives it preference over distribution of the property left by the deceased debtor amongst his legal heirs (4 : 11-12). According to this Command of Allah the debts are to be paid off first before the property is distributed by way of inheritence.

7. Insolvency

In case of insolvency of the debtor, the recovery of the loan is to be postponed till he is able to repay it, or better to remit it as charity (2 : 280). In a case of loss in business, the Prophet Mohammad (P.B.U.H.) allowed rateable remittance in the amount of loan to the debtor. The Islamic "*Faqah*" does not allow attachment of wearing clothes, self-residential houses, utensils and implements of earning the livelihood of any debtor to recover the debts from him.

8. Review of Judgment

There can be Review of judgment and the court of law can withdraw its wrong decision. In this respect there is a well-known precedence of Caliph Usman. In a case of delivery of a child after only six months of marriage,

Usman sentenced the mother to stoning to death for adultery. Ali on the authority of Verses 2 : 233, 3 : 14 and 46 . 15 of the Holy Quran, pleaded that delivery of a child on completion of six months after marriage is legal and valid and it cannot raise the presumption of adultery for punishment. Usman agreed with this argument and withdrew his decision.

9. Two-fold purposes of justice

As already stated, the two-fold purpose of justice is that every body should get what his right is, and that every wrong should be properly remedied. Rights and remedies both are either in respect of the person or property. Quran vouchsafes the rights of every individual and provides remedy in respect of every wrong done to him with regard to his person as well as property.

As regards the rights of an individual with regard to his property the fundamental principle of Quran is that it must go to one to whom it belongs (4 : 58), and that no body should swallow property of the other by illegal means (2 : 188 4 : 29). Quran says: for every body is what he earns (4 : 23); and, eat of the lawful things that Allah has given to you (5 : 88 3 : 51); and, do not look at what Allah has given to others (15 : 38).

Quran condemns breach of trust (3 : 160). As regards the property of the orphans, it says: approach not the property of the orphans except in the best manner until they attain maturity (6 : 153).

The most henious crime against an individual in respect of his property is that of theft because it vitiates the most fundamental principle of Quran that no body should be deprived of his property through illegal means. Quran, therefore, also lays down severe punishment for this offence. It says: and as for the man and the woman addicted to theft, cut off their hands as a punishment for what they have earned, an examplary punishment from Allah

(5 : 38). But whoever repents after his wrong doing and reforms, Allah will turn to him mercifully (5 : 39).

As regards the rights and remedies relating to the person of an individual, Quran respects the life, chastity, character and reputation of every individual.

Quran says: whoever kills a person, unless it be for man-slaughter or for mischief in the land, it is as though he has killed all human beings. And whoever saves a life, it is as though he has saved the lives of all men (5 : 32). Quran says: kill not the soul which Allah has made sacred except in the course of justice (6 : 152).

Then as regards the punishment for murder, Quran says : O' you who believe retaliation is prescribed for you in the matter of slain; the free for the free, and the slave for the slave, and the female for the female, But if remission is made to one by his aggrieved brother, prosecution for blood-wit should be according to usage, and payment to him in a good manner (2 : 178). Quran further says : a believer would not kill a believer except by mistake; and he who kills a believer by mistake should free a slave, and blood-money should be paid to his people, unless they remit as alms. But if he be from a tribe hostile to you and he is a believer, the freeing of a believing slave suffices. And if he be from a tribe between whom and you there is a covenant, the blood-money should be paid to his people along with the freeing of a believing slave; but he who has not the means, should fast for two months successively : a penance from Allah; and Allah in Ever-Knowing, Wise (4 : 92). And whoever kills a believer deliberately, his punishment is Hell, abiding therein, and Allah's wrath is with him and He has cursed him and prepared for him a grievous chastisement (4 : 93).

Quran provides special measures for safeguarding chastity. It prohibits entry into the house of others

without their permission (24 : 27). It makes it obligatory upon all men and women to keep their gaze down (24 : 30-31). It says that women should not display their adornment except what appears thereof and wear their head-covering over their bosoms (24 : 31), and let down upon their over-garments (33 : 59). It orders for marriage of those who are single (24 : 32).

Quran declares fornication or adultery as an obscenity, and says : go not nigh to it, surely it is an obscenity and an evil way (17 : 32). In view of the heinousness of this crime which spoils the character of the entire society and desecrating the progeny results in serious complications for the future generations, Quran provides the most serious and examplary punishment. In this respect, the Command of Allah in the first instance when the Islamic Society had not taken its roots was : and those of your women who are guilty of an indecency, call to witnesses against them, four witnesses from amongst you, so if they bear witness, confine them to the houses until death takes them away or Allah opens a way for them (4 : 15), and as for the two of you who are guilty of it, give them both a slight punishment, then if they repent and amend, turn aside from them (4 : 16). Then came the final Command. Quran says : the adulteress and the adulterer, flog each of them with a hundred stripes and let not pity for them to detain you from obedience to Allah, if you believe in Allah and the Last Day, and let a party of believers witness the chastisement (24 : 12). This was the punishment that Quran finally prescribed in respect of sexual intercourse committed by an unmarried man and unmarried woman, which is known as fornication. As regards the punishment for adultery i.e. sexual intercourse, committed by a married man with a woman married to some body else, Quran is silent, but we have Traditions of the Holy Prophet Mohammad (P.B.U.H.) and precendants of his Caliphs according to which such persons were punished by *Rajam* i.e. stoning to death.

In case only one party to the act was married and the other unmarried, the married one was stoned to death and the unmarried punished by flogging of hundred stripes. In case of forced fornication or adultery the party forced for the act will not be punished.

Quran condemns sodomy and declares it to be an abomination and an act exceeding the bounds (7 : 80-81), and tells us that the Sodomites i e. the people to whom Prophet Lot was sent, were ruined for this offence with the rain of brim-stones (7 : 84). Prophet Mohammad (P.B.U.H.) ordered for stoning to death for this offence. Abu Bakr and Ali were of the view that the offender should be sentenced to death, and his dead body should be burnt up. Umar and Usman were of the view that some dilapidated building should be demolished on him, and according to Abbas he should be thrown away from the top of the highest building and then stoned.

Quran intends to keep good moral character among the believers. It says that all believers are brothers to each other (49 : 10). It forbids laughing at people, finding fault with others, and calling one another by nick-names (49 : 11). It says · avoid suspicion, for surely suspicion in some cases is sin, and spy not nor let some of you backbite others (4 : 12). Quran says : those who annoy believing women undeservedly, they bear the guilt of slander and manifest sin (33 : 58). For spreading the evil reports Quran provides punishment of death (33 : 61). Quran not only condemns, but also provides punishment for false evidence. It says : and those who accuse free women and bring not four witnesses, flog them with eighty stripes and never accept their evidence, and these are the transgressors (24 : 4).

Quran condemns and forbids intoxication as well as gambling (2 : 219 5 : 90). The Caliphs awarded punishment of eighty stripes for intoxication.

Then there are the crimes against the State or the society as a whole, of which the most important are revolt, spreading of false reports and turning away from religion. Quran says: the only punishment of those who wage war against Allah and His Messenger and strive to make mischief in the land is that they should be murdered, or crucified, or their hands and their feet should be cut off on opposite sides, or they should be imprisoned. This shall be a disgrace for them in this world, and in the Hereafter they shall have a grievous chastisement (5 : 33).

Apart from the punishments for the offences against the person and property of the individuals which Quran has provided punishments can also be awarded for all other offences according to the Traditions of the Holy Prophet Mohammad (P.B.U.H.), the early Caliphs as well as the great jurists or *Imams* of the Islamic *Fiqah*. The Head of the State through special Ordinances or Orders as well as the Legislature through proper legislation can provide punishments for all other offences keeping in view the fundamental ideology of Quran relating to punishment of the offenders

10. Punishment in general

On account of inherent tendencies of disobedience and selfishness, a man commits breach of the law, which results in the commission of offences. It is, therefore, necessary that the offenders should be properly dealt with so that the society as a whole be saved from the evil effects of the crimes, and administration of the State be peacefully maintained. Thus punishment is necessary to meet the ends of justice.

Thinkers on punishment have different opinions as regards the purpose of punishment. According to the oldest view punishment is Retributive which means that punishment is given to take revenge. To take revenge is but human. If any body is beaten, abused or wronged in

any manner, his nature demands that the offender should also be equally beaten, abused or wronged. This gives him satisfaction. According to this view punishment should be in proportion to the offence. Thus for instance for breaking of the nose, the nose of the offender should be broken.

According to Preventive or Deterrant Theory, punishment is meant for resisting the spreading of crimes and teaching lesson to others. Thus punishment to an offender should be severe and with a view that others may deter from committing such offences.

There is also a third view that punishment is Reformative This is the modern view according to which instead of causing physical torture to the offender, there should be mending of his character so that he may become a good citizen. According to this theory commission of an offence is not on account of any instinctive tendency of the human nature, but the effect of circumstances in which a man lives. According to this theory the offenders are really patients and, therefore, they should be properly cured through reformation of their character and change of ideas.

The Islamic view of punishment is in keeping with the exact nature of the human being. It is not only retributive, preventive or reformative, but in fact it is inclusive of all. Islamic basis for establishment of the society is justice and equity. For this it is necessary that the offenders should be adequately punished so that the victim may also feel satisfied that the wrong done to him has been properly avenged and remedied, others should also learn a lesson and never dare to commit the same or like offence, and of course, the offender himself, if possible, may also be properly reformed. Thus Quran provides punishments according to the nature of the offences as well as requirement of the human nature. It

satisfies the demand to avenge the wrong done, prevents commission of offences as well as reforms the offender through forgiveness if he really repents and adopts the life of obedience to Allah and His Prophet Mohammad (P.B.U.H.).

As compared to this the other ideologies are one sided as well as partial ones. Thus Retributive and Preventive theories altogether ignore the chances of reforming the offender and making him a good and useful citizen of the country. Similarly the Reformative view leaves the requirement of remedying the wrong done to any body totally unsatisfied. It is in fact a moral weakness rather intellectual defeat of the Scientific mind to treat all offenders as psychological patients and allow them to go totally unpunished. This on one hand results in injustice to the person against whom the wrong has been done, and on the other, encourages the commission of offences at a large scale. It is due to this state of affairs that the entire civilization of the western world has become a victim to heinous offences like Homeo-Sexuality, abortion and adultery which are now a matter of daily routine and the inability to provide a suitable remedy against them has reached to this extent that nothing could be done excepting the legalisation of the offences as they are through proper legislation and the reason for this unfortunate situation appears to be that the entire society including the rulers and the ruled ones all have found themselves involved in obscenity and immorality without any exception. Naturally in such circumstances the question of redress or punishment could not arise. But this in fact is nothing short of extreme enmity with the humanity at large. I wish if even today the west could be able to realise that the only way to deal with the wrongdoers of the human society is the one that Islam has provided, and that the sooner it is adopted the better it is for the human society in general.

11. Justice delayed

It is said that justice delayed is justice denied. In Pakistan particularly the basic complaint against the present system of judicial proceedings in the courts of law is that litigations take long to be finally disposed off. Even in criminal cases where delay in the final hearing and disposal of the case results in tampering with the evidence, winning over of the witnesses, perishing away of the exact traces of the offence, and so on, years are taken to arrive at a final decision. The result is that usually the culprits go unpunished, and the offences remain unredressed. In Civil Litigation the position is still worse. In all cases invariably there are duplicate independent proceedings, first of getting a formal relief in the form of a decree, and then of getting it executed. Both these proceedings take years to be finalised, often on account of interlocutary proceedings at the original as well as appellate stages. Then there is also the question of heavy expenses. Thus delay as well as heavy expenses both often result in great harassment to and sometimes total disappointment of a person who comes to the court of law even for a genuine cause.

In my opinion the following steps may be taken to expedite disposal of the cases without disturbing the present system of judiciary.

1. In criminal cases systems of police investigation and committal proceedings may be dispensed with. The police should produce the culprits immediately or as soon as possible after their arrest together with the witnesses before the Courts of Law and hearing should commence forwith and proceed day to day without break except in very exceptional circumstances.
2. In civil cases formal proceedings of filing the written statement, framing of issues and production of documents should be finalised and final

hearing should be resumed within the shortest possible time.

3. In all cases, criminal as well as civil, judgment should be announced immediately or on any other date not later than a week from closing of the hearing and simultaneously with the announcement of judgment copies of the same should be supplied to the parties concerned free of cost, and they may be asked to intimate forthwith whether any body of them wants to file an appeal. If any body of them intimates to the court that he wants to file an appeal, the court should grant him one week's time for filing of the Memo of Appeal.

   If no Memo of appeal is filed within the time allowed, the case should be finally closed, and the judgment given effect to immediately.

   If, however, any body files the Memo of Appeal within the time allowed, the entire record of the case together with the Memo of Appeal should be immediately forwarded to the appellate court and the parties be directed to appear before the appellate court on a particular date.

   When parties appear before the appellate court, the appeal should be heard forthwith or on any other earliest possible date, and judgment be announced forthwith or on some other date not later than a week from closing of the hearing and copies thereof should be supplied immediately free of cost to all parties concerned.

   Similar procedure may be adopted in all further appeals. System of preparation of Paper Book or printed records should be dispensed with.

4. Orders for bail in criminal cases, and interlocutory orders in civil matters in order to safeguard

the rights of litigating parties may be passed at any stage but for this purpose separate files be maintained so that hearing of the main case may not be delayed.

5. Execution proceedings should be taken up only after finalisation of the case upto the last stage in case appeals are filed or in case no appeal is filed, then as soon as the judgment of the trial court becomes final. In execution proceedings the party who has lost the case and against whom the final order is to be executed should not be allowed to resist the execution on any ground except that of adjustment, satisfaction, infructuousness or unexecutability of the order.

6. There should be no court fee charged at any stage of the proceeding.

Lastly in order to ensure justice between the litigants, it is also extremely necessary that in appointment of Judges and Magistrates special care be taken to see that persons from good and respectable families, having good moral character, sound mental and physical health as well as intelligence and integrity adorn the seats of justice. They should also be adequately paid so that they may be free from the worries of providing the sustenance, accommodation, medical aid and education to their dependants according to their status in the society.

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CHAPTER—3

PEACE ND WAR

1. General

Maintenance of peace and tranquality is one of the fundamental duties of the government. Peace means and includes freedom from internal chaos as well as safety from the outside enemy. Thus peace within and peace without is and ought to be the primary concern of every government. In order to maintain peace within the country safeguard of the rights of all individuals is absolutely necessary. This consists in guaranteeing the political, civil as well as economic liberties of all individuals. The first consists in allowing equal rights of vote, the second in freedom and equality in the eye of law, and the third in equal opportunities to acquire and own property, which also includes the earning of livelihood according to ones own capability.

As regards peace outside the country, it consists in respect for international agreements, contracts, treaties as well as defensive and offensive wars as the circumstances may warrant.

In what follows we will deal in brief with the Quranic principles as regards maintenance of peace, law and order

inside the country as well as wars and treaties with other nations.

2. Peace inside the Country

As stated above, safeguard of the life and property of all individuals is absolutely necessary for maintaining the peace inside the country. Regarding the safeguard of individuals' property, Quran says that property must go to one to whom it belongs (4 : 58), and that no body should swallow property of the other by illegal means (2 : 188 -4 : 29). Quran says : for every body is what he earns (4 : 32), and eat of the lawful things what Allah has given to you (5 : 88—3 :51), and do not look at what Allah has given to others (15 . 38). Quran condemns breach of trust (3 : 160). It provides severe and exemplary punishment of cutting off the hands of the thief (5 : 38).

As regards the person of the individual, Quran condemns killing of any body (5 : 32). It says : kill not the soul which Allah has made sacred except in course of justice (6 : 152), and provides slain, or blood-wit if the heirs of the deceased are ready to accept it, as punishment for murder (2 : 178). Quran says . whoever kills a believer wilfully, his punishment is Hell, to abide therein, and Allah's wrath is with him and He has cursed him and prepard for him a grievous chastisement (4 : 93).

Quran declares fornication or adultery as an obscinity and an evil (17 : 32), and provides the severest and most exemplary punishment of flogging with one hundred stripes for the adulteror as well as the adulteress (24 : 12). Quran also condemns sodomy and declares it as an act exceeding the bounds (7 : 80-81). It also prohibits intoxication and gambling (2 : 219--5 : 90).

In fact Islam is the only religion which stands for and guarantees the safeguard of the person, property and freedom of the individual. In this respect the last Sermon of Prophet Mohammad (P.B.U.H.) to his worthy followers

is a landmark in the history of "Human Rights", and is in fact the only "Charter of Human Rights" in its true sense which any human being could ever lay down in the entire history of mankind. The Prophet Mohammad (P.B.U.H.) said :

> "O' people, listen carefully to my words for I may not be among you next year, nor ever address you again from this pulpit. O' people, just as you regard this month as sacred, so regard the life and property of every Muslim as a Sacred Trust. Return the goods entrusted to you to their original owners. Hurt no one so that no one may hurt you. Usury is forbidden. Satan has despaired of leading you astray in big things, so beware obeying him in small things. O' people, women have right over you just as you have rights over them. Be good to them.
>
> You may soon have to appear before God and answer for your deeds. So, beware ; do not go astray after I am gone. O' people, no prophet or apostle will come after me and no new faith will be born.
>
> Listen to me in earnest. Worship your God, say your prayer, fast during the month of Ramazan, and give of your wealth in charity. All Muslims, free or enslaved, have the same rights and the same responsibilities. None is higher than the other unless he is higher in virtue.
>
> Feed your slaves as you feed yourselves, clothe them as you clothe yourselves. Do not oppress them nor usurp their rights."

Then the first Caliph Abu Bakr, in his first address to the Nation said :

> "The weak among you shall be strong with me till (God Willing) their rights have been vindicat-

ed, and the strong among you shall be weak with me till, if the Lord Wills, I have taken what is due from them".

When the second Caliph Umar took over the charge of the State, he in his first address to the Nation declared :

"For those who live peacefully and in good faith, I am all tenderness, but for the oppressors and wrong-doers I shall force them to put one cheek in the dust and press the other cheek with my foot till they submit to what is right. O' people you have some rights on me which you can always claim. One of the rights is that if any one of you comes to me with a claim, he should demand to go back with his claim satisfied. Another of your rights is that you can demand that I take nothing unjustly from the revenues of the State or the spoils of the wars".

The third Caliph Usman in reply to the charges levelled against him by his opponents, said :

"I have appropriated no property of the Muslims nor have I permitted any one else to do so. Whatever revenues were collected were spent on public welfare. I receive only 1/5th of war bounty and even from this share I have taken nothing at all. This money too has been spent by the people according to their own discretion. I take nothing from the Government Treasury even for my personal expenses. I declared as State property only those pastures which have been considered so before me. I have reserved them for the welfare of all Muslims so that no dispute arises".

Lastly the fourth Caliph Ali said :

> "In whatever I command you if there is obedience to Allah, it is your duty to obey me whether you like it or dislike it, and whenever I command that which involves disobedience to Allah, then there is no obedience to any one, me or any other. The obedience is only in what is right".

Quran says : that believers decide their affairs by counsel among themselves (42 : 38), and that Allah asked the Prophet Mohammad (P.B.U.H.) to consult in important matters (3 : 158), and to discuss with the non-believers in the best possible manner (29 : 46), and that there is no compulsion in Religion (2 : 256). All this in fact is to guarantee the right of vote, freedom of speech as well as freedom of religion for all individuals of the State. Quran frequently speaks of the objections of the non-believers to Islam and also tells the Prophet Mohammad (P.B.U.H.) what to say in reply to the objections, and the reply that is given is absolutely based on reasoning and rational understanding. At no place it is said that the non-believers should be suppressed by force or not allowed to speak. Similarly by adopting the method of logical discussions and pleadings for the propagation of Islam, Quran granted religious freedom to all and laid emphasis of rational understanding and acceptance of Islam out of ones own free will and consent. It also forbade decry against the other religions (6 : 109). This was the reason that people could and did raise any objection, put any question, and personally came to the Prophet Mohammad (P.B.U.H.) for reply and satisfaction of their mind and soul. Even the Caliphs maintained this system throughout and tolerated all attacks of their opponents and tried to thwart the same by descent replies. People could dare to ask the Caliph personally as to from where he got an extra piece of cloth for his shirt when he was expected to have only one for

it, and the Caliph had to give the answer there and then in the open public.

Quran stands for equality of all citizens before law as well as equality of status and opportunity (4 : 1 28 : 4). It vouchsafes for every body the right of life (17 : 23), property (2 : 188), privacy (24 : 27 49 : 12), reputation (49 : 11 33 : 58), and decision according to law (49 : 6= 17 : 36=4 : 58).

Quran also grants freedom of religion (2 : 256—10 : 99 —6 : 108 29 : 46), freedom of opinion (4 : 148 5 : 78 - 7 : 165—3 : 110), freedom of movement (67 : 15), and freedom of association (3 : 104) to every citizen of the State. It also gives the right to every body to secure basic necessities of life through lawful means (3 : 180= 51 : 19).

There is no such thing as "Preventive Detention" in Islam. Imam Khat bi in his "*Mo'al-le-mul Sannan*" says that Islam recognizes detention (a) under order of the court, and (b) for purposes of investigation only. There is no other justification for detaining anybody in custody. Thus no one can be imprisoned on false or unproved charges. Caliph Umar says, "in Islam no one can be imprisoned without due course of justice" (Mo'ta of Imam Malik). According to a Tradition reported by Abu Daud, the Prophet (P.B.U.H) himself released persons taken into custody for no lawful justification.

Islam also grants right of hearing to every body before decision in any case. According to a Tradition, the Prophet (P.B.U.H.) sent Ali to Yeman and gave him the following direction : You are not to take decision unless you have heard the second party in the same way as you have heard the first one.

One of the fundamental modes of safeguarding the rights and liberties of the individuals of the State is justice. Quran lays great emphasis on doing justice to all irrespec-

tive of colour, caste, religion or place of residence as well as friendship or enmity, relation or no relation at all. We have already dealt with this subject in a bit detail under the Chapter on Justice.

If, however, people do not submit to what is right, become oppressors and transgressors and disturb the peace and tranquality of the public at large and cau e harm to the person or property, or rights, liberties and privileges of other individuals of the State, then there should be use of power in order to make them submit to law. Quran says: the only punishment of those who wage war against Allah and His Messenger and strive to make mischief in the land, is that they should be murdered or crucified, or their hands and their feet should be cut off on opposite sides, or they should be imprisoned. This shall be a disgrace for them in this world and in the Hereafter they shall have grievous chastisement (5 : 33).

3. Peace outside the Country:

As regards peace outside the country, it depends upon the agreements and treaties as well as the war.

Quran says : O' you who believe, fulfil the obligations (5 : 1); and, fulfil the covenant to Allah when you have made a covenant and break not the oaths after making them fast (16 : 91) and, fulfil the promise, surely the promise will be enquired into (17 : 34); and the successful indeed are the believers who are keepers of their trusts and their covenants (23 : 8).

All these Verses of the Holy Quran lay stress upon respect for the covenants, agreements, leagues, treaties and engagements—religious as ordained by God as well as temporal made between the men. Thus Quran lays great emphasis for honouring the agreements, unless of course it is for the purpose of deceit. In that case Quran says: if there is treachery on the part of a people, throw back

to them their treaty on terms of equality (8 : 58). If they deceive, then surely Allah is sufficient (8 : 62)

Even when declaration of immunity was made to those idolators with whom agreement was made (9 : 1), an exception was made in favour of those who did not fail in their agreements (9 : 4). The position in fact was that although the idolaterous tribes of Arabia broke their agreement with the Muslims again and again (8 : 56), yet the Muslims were enjoined to accept peace if the disbelievers consented to it, even after repeated violations (8 : 61). But this state of affairs could not last long. Idolators repudiated the agreements on a large scale when the Muslims were absent on the *Tabuk* expedition. Therefore, immunity was declared but it was specifically said that agreement with those who fulfilled their part was to continue till completion of their term (9 : 4).

In case of breach of agreement from the other side, Muslims are also allowed not to respect the agreement. But before taking any action against them intimation of the immunity is necessary. The Prophet Mohammad (P.B.U.H.) says that a nation which has agreement with other nation should not do any thing contrary to the agreement unless the agreement expires or is broken (Mishkat).

If, however, there is clear violation of the agreement from the other side, then formal declaration of the immunity is not necessary nor is it obligatory to announce the repudiation of the agreement or treaty as a condition precedent to taking any punitive action against the defaulters. This step is morally as well as stratagically justified, and the same is proved by the fact that in case of breach of the treaty of Hudaibiah by the nonbelievers the Prophet Mohammad (P.B.U.H.) attacked Mecca without any formal declaration in advance.

An agreement made by an Islamic State is binding on all Muslims of the State. But the Muslims residing outside

the Islamic State are not bound by it (8 : 72). The Prophet Mohammad (P.B.U.H.) said : I cannot be responsible for the help and safety of those Muslims who are residing among the non-believers. In case they need any help, it will be given keeping in view the agreement with the non-believers (8 : 73).

When there is clear breach of the agreement from the other side, the war shall become inevitable. Quran says those with whom thou makest an agreement, then they break their agreement every time, and have kept not their duty, so if thou overtake them in war, scatter by them those who are behind them, that they may be mindful (8 : 56-57).

4. Significance of War in Islam

The Prophet Mohammad (P.B.U.H.) started his Mission through peaceful invitation to the people to understand and accept the truth that Allah is One and all that exists is a creation of Allah and that all should worship none else but Allah the Almighty. But even this peaceful propogation of Islam met with serious opposition from the non believers who did their utmost to suppress it by persecution. But when they found that inspite of serious and alround opposition, Islam was gaining strength in Madina, they took up to the sword to annihilate it. They perhaps thought that as yet the Muslims were very few in number and they could, therefore, be finished up by sword. They, therefore, took to their arms, as Quran tells us, with this sole objective that they would not seize fighting against the Muslims until they could turn them back from their religion if they could (2 : 217). It was in these circumstances that the first Command of Allah permitting the Muslims to fight was given which said : permission to fight is given to them upon whom war is made because they are oppressed (22 : 39). Then there came the second Command of Allah saying : fight

in the way of Allah against those who fight, but be not aggressive; Surely Allah loves not the aggressors (2 : 190).

From both these Verses of the Holy Quran it is clear that permission to fight was given against those who wage war, and even then the Muslims were forbidden to be extra-aggressive. Thus war in the Quranic sense means pure defensive war and this really is fighting in the way of Allah (3 : 166 2 : 190) which is technically known as *Jehad* in Islam.

Jehad in fact means to strive. Quran says : O' Prophet (Mohammad P.B U.H.) strive hard against the disbelievers and the hypocrites and be firm against them (9 : 73). It also means to exert one's self using the utmost power in contending with an object of disapprobation. This in fact is the last stage of striving and its obvious form is war with the opponent.

5. Purpose of War in Islam

Fighting is to end the persecution. Quran says : kill them wherever you find them, and drive them out from where they drove you out and fight with them until there is no persecution and religion is only for Allah (2 : 191-193 = 8 : 39). Thus when persecution ceases and men are not forced to accept or renounce a religion, being at liberty to profess any religion of the truth of which they are convinced, there would be no fighting. Thus freedom of religion is the purpose of Muslim War. This is also clear from another Verse of the Holy Quran which says : and if Allah did not repel some people by others, cloisters and churches and synagogues and Mosques in which Allah's Name is much remembered would have been pulled down (22 : 40).

Fighting is also for help of the poor and weak. Quran says : and what reason have you not to fight in the way of Allah, and of the weak among the men and the women and the children who say : Our Lord, take us out of

this town whose people are oppressors, and grant us from Thee a friend, and grant us from Thee a helper (4 : 75).

6. War is against war only

War is to continue till the opponents go on fighting. Quran says : but if they desist, then there should be no hostility except against the oppressors (2 : 193). Fighting is also disallowed at the Sacred Mosque until the others fight in it (2 : 191). Similarly fighting in the Sacred Months is also prohibited except by way of reprisal (2 . 217). Quran says : Surely the number of months with Allah is twelve months by Allah's Ordinance, since the day when He created the Heavens and the earth—of these four are sacred. That is the right religion, so wrong not youselves therein. And fight the polytheists all together as they fight with you all together (9 : 36). Allah says : you will find others who desire to be secure from you and secure from their own people. Whenever they are made to return to hostility, they are plunged into it. So if they withdraw not from you, nor offer you peace and restrain their hands, then seize them and kill them wherever you find them, against them We have given you a clear authority (4 : 91).

7. Jehad is obligatory

Quran says . fighting is enjoined on you, though it is disliked by you; and it may be that you dislike a thing which it is good for you, and it may be that you love a thing which it is evil for you; and Allah knows which you know not (2 . 216). Allah asks the Prophet Mohammad (P.B.U.H.) to urge the believers to fight (8 : 65). Quran says : 'O' you who believe, what excuse have you that when it is said to you, go forth in Allah's way, you should incline heavily to earth? Are you contended with this world's life instead of the Hereafter ? The provision of this world's life is little as compared with the Hereafter. If you go not forth, He will chastise you with a painful

chastisement, and bring in your place a people other than you, and you can do Him no harm (9 : 38-39).

8. Fear of War

To those who fear war, Quran says : the enjoyment of this world is short, and the Hereafter is better for him who keeps his duty. And you shall not be wronged a whit, wherever you are, death will overtake you, though you are in towers, raised high (4 : 77-78). And be not weak-hearted in pursuit of the enemy. If you suffer, they too suffer as you suffer, and you hope from Allah what they hope not (4 : 104).

9. Exception, excuse and blame

There is, however, no blame on the weak, nor on the sick, nor on those who can find nothing to spend if they are sincere to Allah and His Messenger. There is no way to blame against the doers of good; Allah is Forgiving, Merciful (9 : 91). Nor is there any blame on those to whom, when they came to Thee (i.e. the Prophet Mohammad) (P.B.U.H.) that thou shouldest mount them, thou didst say : I cannot find that on which to mount you. They went back while their eyes over-flowed with tears of grief that they could not find aught to spend (9 : 92). There is also no blame on the blind, nor on the lame, nor on the sick (48 : 17).

The blame is only against them who ask permission to Thee (i.e. the Prophet Mohammad) (P.B.U.H.), though they are rich. They have chosen to be with those who remained behind; and Allah had sealed their hearts, so they know not (9 : 93). They will make excuses to you when you return to them. Say : make no excuse, we shall not believe you; Allah has informed us of matters relating to you. And Allah and His Messenger will now see your actions, then you will be brought back to the Knower of the unseen and the seen, then He will inform you of what you did (9 : 94-96).

10. Preparation

Quran says : O' you who believe, take your precaution, then go forth in detachments or go forth in a body (4 : 71). And make ready for them whatever force you can and horses tied at the frontier to frighten thereby the enemy of Allah and your enemy and others besides them, whom you know not (8 : 60).

11. Precaution

O' you who believe, take your precautions, then go forth in detachments or go forth in a body (4 : 71). When you go forth to fight in Allah's way, make investigation, and say not to any one who offers you salutation: thou art not a believer, seeking the good of this world's life. With Allah there are abundant gains. You too were such before, then Allah conferred a benefit on you; so make investigation. Surely Allah is ever aware of what you do (4 : 94).

12. Prayer in the Battle Field

And when thou art among them and leadest the prayer for them, let a party of them stand up with thee, and let them take their arms. Then when they have performed their prostration, let them go to your rear, and let another party who have not prayed come forward and pray with thee, and let them take their precaution and their arms. Those who disbelieve long that you may neglect your arms and your baggage, that they may attack you with a sudden united attack. And there is no blame on you, if you are inconvenienced on account of rain or if you are sick, to put away your arms; and take your precaution. Surely Allah has prepared abasing chastisement for the disbelievers (4 : 102).

13. Retreat

O' you who believe, when you meet those who disbelieve marching for war, turn not your backs to them on

that day—unless manoeuvring for battle or turning to join a company—he, indeed, increases Allah's wrath and his refuge is Hell. And an evil destination it is (8 : 15).

14. Prisoners

So when you meet in battle those who disbelieve, smite the necks, then, when you have overcome them, make them prisoners, and afterwards set them free as a favour or for ransom till the war lays down its burdens. That shall be so. And if Allah pleases, He would certainly exact retribution from them, but that He may try some of you by means of others (47 : 4).

15. Bounty of War

And know that whatever you acquire in war, a fifth of it is for Allah and for the Messenger and for the near of kin and the orphans and the needy and the warfare, if you believe in Allah and in that which We revealed to Our Servant, on the Day of Discrimination, the day on which the two parties met (8 : 41).

16. Reward

So let them fight in the way of Allah who sell this world's life for the Hereafter. And whoever fights in the way of Allah, be he slain or be he victorious, We shall grant him a mighty reward (4 : 74). Think not of those who are killed in Allah's way as dead. Nay; they are alive being provided sustenance from their Lord, rejoicing in what Allah has given them out of His grace, and they rejoice for the sake of those who, being left behind, have not yet joined them, that they have no fear, nor shall they grieve (3 : 168-169). Those who are slain in the way of Allah, He will never allow their deeds to perish (47 : 4). He will guide them and improve their condition, and make them enter the Gardens which He has made known to them (47 : 5-6).

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THE LAST WORD

All that has been said is, I think, enough to prove that Islam is the Religion of Peace. It is also enough to dispel the allegation that Islam has spread through the sword. The Religion that starts with a call to read and write, appeals to think, observe and understand, lays stress upon honouring of agreements and contracts upto the last, permits fighting only to thwart the invasions of the enemy or finish up the persecution or help the weak and oppressed ones, can never be expected to use force for its own propagation. There cannot be any room in it for wars with a view to expand the territories, or acquire markets for trade, or satisfy the desire to have colonies all over the world. It cannot permit propaganda or false publicity to achieve any objective or deceive or commit fraud in order to suit the ulterior motives. Islam fundamentally stands for freedom for every body to profess any religion he likes, freedom to think and express in his own way, freedom to acquire and own property through lawful means, and equality in the eyes of law. Islam is the Religion of respect for the humanity at large. It forbids worship of every thing except Allah the Almighty. It teaches morality through prayer and fasting, generosity and brotherhood through charity and voluntary help. It encourages the dealings in general through justice and equity, and attempts to mould the human nature through education. It permits defence through courage, patience, forbearance and ultimately the sword until the opponents take off the arms and it becomes possible for all to breathe in the open air of freedom, equality and social justice. All this is what the human nature requires and all this is what Islam and only Islam could have and has actually provided for the human beings at large in the history of mankind.

وما علینا الا البلاغ

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ERRATA

The printing mistakes may be corrected as follows :—

Page	*Line*	*Read*	*For*
4	10	Mathematics	Methemetics
14	18	jesting	gesting
17	27	despair	dispair
25	4	or	of
29	22	First	Fist
32	3	basis	basic
42	2	knew	know
44	9	to thee	thee
51	last	and	nnd
74	30	palpitate	pulpitate
74	33	abandoned	abundoned
81	7	he	be
100	2	quadrupeds	guadrupeds
113	7	elbows	lips
117	24	with	by
120	17	vice	voice
120	22	weapon	arm
123	22	satanic	sanatic
128	24	obeys	obey
137	5	forty	fourty
141	8	prevalent	prevellant
142	31	with	for
142	32	or	of

148	18	bedding	beding
154	32	fall	fell
155	4	Halq or	Halq of
157	1	of	or
165	9	a visit	visit
196	9 and 14	retaliation	ratiliation
202	32	an	on
223	21	entire	entrie
231	22	usual	moral
233	8	incumbent	incombent
243	18	brethren	brotheren
249	26	in	within
251	8	basis	busia
251	14	should	shall
267	last	bury	burry
291	10	wag	wage
293	14	foul	fowl
324	20	at	on
328	1	advanced	advance

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